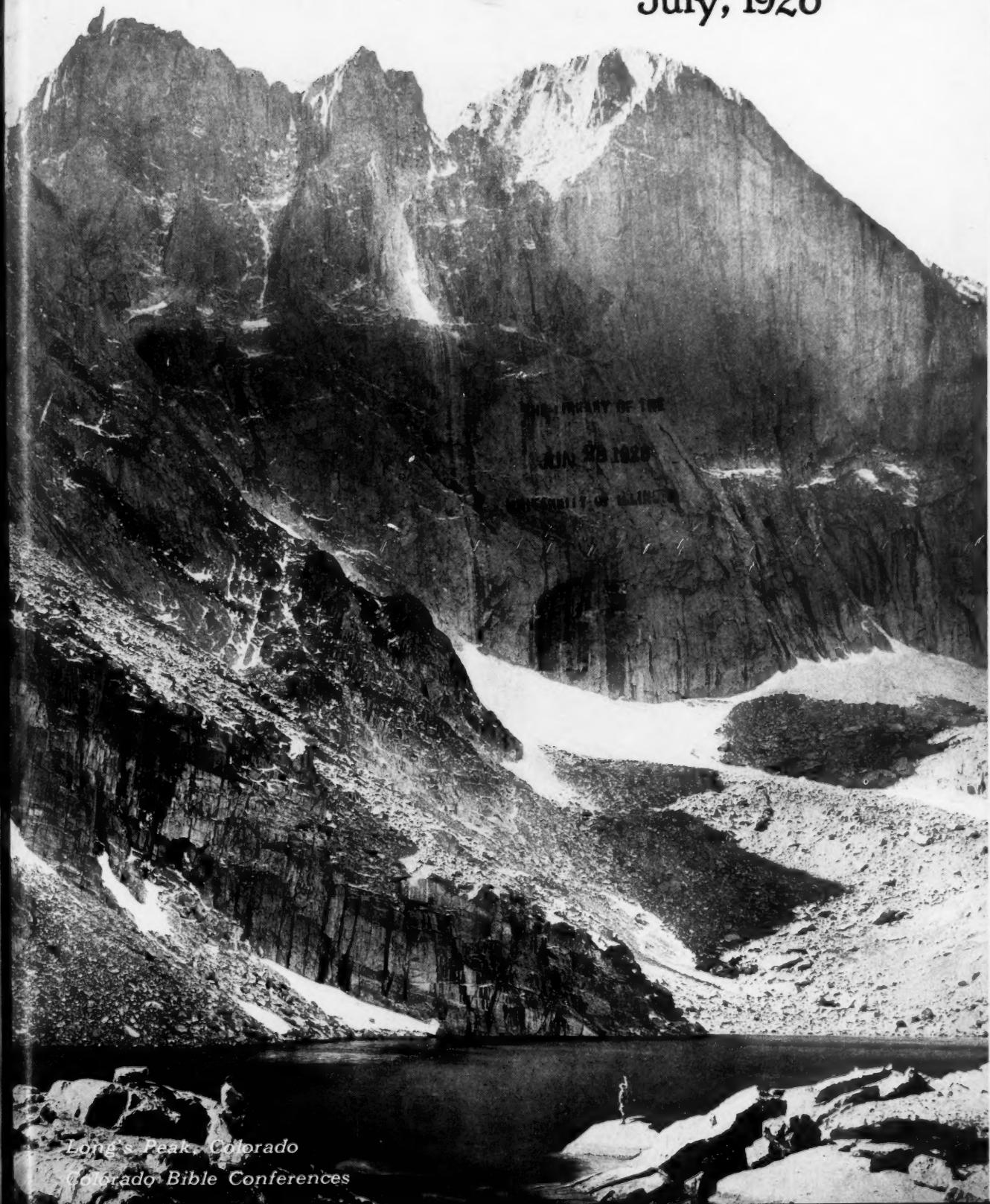


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MOODY MONTHLY

BIBLE INSTITUTE

July, 1926



Long's Peak, Colorado
Colorado Bible Conferences

500,000 TESTAMENTS STILL NEEDED

Will You Help Evangelize China With the Word of God?

FUNDS have now been provided for sending half a million New Testaments to the people of China; but the second half million are urgently needed in this hour of crisis and opportunity.

The Missionaries have applied for nearly three quarters of a million Testaments for wise and prayerful presentation in their districts. Shall we refuse their plea for the Word of God to give to perishing souls?

Reaching the Unreached Classes

The plan is for a nation-wide distribution, backed by a great volume of prayer, among merchants, farmers, students, soldiers, policemen, prisoners, lepers, rickshaw men, coolies, boys and girls in schools, and other classes. The Testaments are only to be given to those who will agree to read them.



How Mr. Sirinides of Athens Helped

A letter has just been received from Mr. P. I. Sirinides of Athens, Greece. He sent the equivalent of 2562 Greek Drachmas. Among the more than fifty contributors were an Archbishop, five priests, and nine colporteurs. Those helping were from Athens, Corinth, and Mitylene; and from Turkey and Egypt. All wished to share in evangelizing China with the Word.

HOW YOU CAN HELP

Approximately \$150,000 is needed for the cost of the Campaign, including the printing and distribution of the Testaments. Thus \$1,000.00 will send about 7,000 Testaments, \$150.00 will send about 1,000 Testaments, \$15.00 will send about 100 Testaments.

First **pray and enlist others to pray** that the funds may speedily be supplied, and that multitudes may be saved and revival fires kindled as the Testaments are given out. Then **send your own donation for the work**; and like Mr. Sirinides, ask others to give. Enlist your friends, your Bible Class, your Sunday School, your Church. And may the Lord bless and reward you!

This appeal is not intended for Churches or Sunday Schools now contributing to the work of the American Bible Society.

SEND ALL DONATIONS TO

Mr. JOHN G. HARRIS, Treasurer,

Million Testaments for China Campaign

119 South Fourth St.

Philadelphia, Penna.

Moody Bible Institute Monthly

JULY, 1926

EDITORIAL NOTES

Fourth of July

Man, through all ages of revolving time,
Unchanging man, in every varying clime,
Deems his own land of every land the
pride,
Beloved by heaven o'er the world beside;
His home the spot of earth supremely
blest,
A dearer, sweeter spot than all the rest.

—By James Montgomery.



President Coolidge is a great political philosopher. Whenever he expresses himself on public occasions one is impressed with his thoughtfulness, his sincerity and his devotion to country.
President Coolidge on State Rights We believe that quite independent of the great office he holds, he is a man among men to whom the people of the United States should give heed without respect to party. He is wiser than Roosevelt and more transparent than Wilson. To our mind he comes nearer Abraham Lincoln than either of them and somehow or other our thought often goes back to George Washington, the father of his country, as we listen to the sage advice he so frequently gives to his fellow-citizens.

The immediate occasion for these words is the address Mr. Coolidge gave at the sesqui-centennial observance of the adoption of the Virginia resolutions declaring for the independence of the American Colonies. He called upon the states to discharge their functions so faithfully that there can be a contraction instead of an extension of the federal government, inasmuch as the states are the sheet-anchors of our institutions. Centralization, he justly said, results in bureaucracy, tyranny and decline, thereby endorsing the great utterance on that subject by Samuel J. Tilden, the democratic nominee for president just half a century ago.

We understood Mr. Coolidge to speak against direct primaries and direct elections as bringing to bear upon the political fortunes of public officials the greatly disproportionate influence of organized minorities, and in this opinion we are clearly with him. Here is where artificial propaganda, as he called it, and paid agitators impinge upon legislative bodies and force them to represent special elements rather than the great body of their constituency. We should refuse to adopt

any legislation which is not for the general welfare. No policy can ever be a success which does not contemplate this as one country. "For many years," said the President, "this course has been greatly impeded from the fact that those who substantially think alike have so oftentimes been unable to act alike. Our country ought to be done with all sectional divisions and all actions based upon geographical lines. Washington warned us against that danger in his farewell address."

We wish this speech of the President might be printed in pamphlet form for general distribution among the people. It is good Fourth of July thinking for all of us.



The editorial with this title reprinted on another page is not very cheerful reading, but somehow we feel that it fits a Fourth of July issue.

"Where Juries Fail" This is a time when our patriotism gets an overhauling, when we ask ourselves as at

no other period of the year, if there is anything wrong with our fair land, and if we really love her as much as we profess to do. For answer, let us mentally review what the press is telling us, and what our courts are telling us, and what our welfare workers are telling us and what our pulpits are telling us about the increase of crime and lawlessness in every city of the Union. Chicago has her full share of it, but this editorial we speak of tells the same story about Memphis, and you could put several cities of that size inside of Chicago. This city has no monopoly of crime and is no worse than any other city—it is larger, that is all.

What are we as decent citizens going to do about it? What provision are we going to make for the protection of our life and property? What kind of a place are we going to leave for our children to live in?

This is a Christian magazine, and we know that the root of crime and lawlessness is sin. And we know too, that there is no antidote, no remedy for sin but the Cross of Christ. We preach the Cross continually, and we try to save men and cause them to become regenerated through faith in the atoning Lamb of God. But also we do not forget that we are citizens of an earthly republic to which we owe a duty, a duty for which

the sovereign God will bring us to account. Magistrates, and juries and the other officers of the law are, in their places, as truly servants and instruments of God as are ministers, teachers and evangelists. The Bible affirms this over and over again. We therefore appeal to such to do their duty fearlessly and honestly in the crisis that is now upon us. This may mean for them to take their lives in their hands in some cases, but as American freemen is there anything particularly strange about that? So far as we know it is not absolutely necessary for any one of us to live, but it may be necessary for a few more of us to die in order to arouse our countrymen to the peril that menaces us and to hand down our heritage at least as unimpaired as it came to us.



Ernest Gordon has just put out a book of about 260 pages than which none more important has yet appeared in the present controversy with Modernism.

A Notable Book It easily ranks with John Horsch's *Modern Religious Liberalism*, and Professor Machen's *Christianity and Liberalism*, and yet it is different from either and supplies something that both lack, namely, the history of the movement in this country. The title of the book is *The Leaves of the Sadducees, or Old and New Apostasies*, and the publisher is justified in the use of the words "startling revelations" on its title page, and also the quotation from one who read the work in manuscript, "The greatest broadside against Liberalism that has been put out in this generation."

The author, who was well-equipped for his task and took ample time in its execution, begins with a chapter on "The Unitarian Defection in New England," giving facts and figures. Full credit is given to "The Good Works of Unitarianism," which however, are shown to be trivial in comparison with its means and its opportunity, while "its skepticism and its schemes" are boldly pointed out, leading up to "The Looting of Andover." "Of all graft the worst graft is religious graft."

The history of the perversion of Andover Seminary is one of the "startling revelations" mentioned on the fly-leaf, but it is followed in the next chapter with the story of Union Seminary, the former Morgan Park Seminary (Chicago), Newton, Rochester, Crozier, Ober-

lin, Garrett and other seminaries, until one is staggered by what he reads and comes to realize the meaning of President Eliot in *Twentieth Century Christianity*—“We trust the Unitarian doctrine and practice to leaven the inert mass of archaic religious opinion. The penetration has been accomplished and the leaven has worked wonderfully.”

Modern criticism and modern theology are clearly shown by Mr. Gordon's scholarly hand to be a recrudescence of that of the 18th century. Parallels between the 18th century deists and present-day modernists are unmistakably drawn. Dr. Fosdick and Tom Paine are seen together. There were *Shorter Bibles* like Kent's in the 18th century. The modernists of those days persecuted evangelicals just as some are persecuting them today. All these things are brought out faithfully and fearlessly in a manner that cannot be gainsaid, and which while it will stir up the opponents of Bible Christianity still further, will at the same time put new vigor into its defenders and enable them to “war a good warfare” in the name of Christ.

The publisher of the book is the Bible Institute Colportage Association, 843-845 North Wells Street, Chicago (note the new address), but doubtless it will be obtainable at book stores generally. Its selling price is small in comparison with the value of its contents, cloth, \$1.50 net; paper, \$1.00 net. We have considered the book of sufficient importance for this editorial instead of the usual book notice, and we expect to quote from it from time to time. Read *The Leaven of Sadducees*, by all means.

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“Egypt has yielded nothing among its thousands of ancient inscriptions to bear out fundamentalist interpretations of Bible assertions.”

The Wish Father to the Thought? This fabulous declaration headed a report in a secular newspaper of the return from Egypt of Professor James H. Breasted, the head of the oriental institute of the University of Chicago. “Remember, I am not fighting the fundamentalists when I say this,” exclaimed Professor Breasted, “yet I say emphatically there is nothing in the inscriptions to bear out their interpretations of the Bible. The fundamentalists will never be supported by the documents on which we are working.”

This was so interesting that we thought we would read a little further, when our eye fell on this:

“One of the first finds made at Ar-mageddon, Professor Breasted said, was a stone block on which was re-corded the victory of King Shishak of Egypt over the Jews in the reign of King Rehoboam. This incident is mentioned in two paragraphs in the 14th chapter of Kings. Professor Breasted expects this to be followed by further discoveries relating to the invasion of Palestine by Shishak.

“He declared that there are numerous references in the old inscriptions to the period of Jewish thralldom in Egypt.”

If this does not “bear out fundamentalist interpretations of Bible assertions,”

what possibly can bear them out? There is nothing more fundamental to the fundamentalist than the absolute truth of Bible assertions. And these finds to which Professor Breasted refers prove those assertions concerning the victory of Shishak over Rehoboam to be true. We desire nothing better. We are glad you expect to return to Egypt, Professor. Keep up the good work.

+ + +

We have always had an admiration for Wilfred T. Grenfell, M. D. We have admired him as a man, a physician, and

Dr. Grenfell's a devoted and self-sacrificing friend of the “Religion” fishermen of the North Sea. We admire him still in each and all of these particulars. But we have had a shock recently in reading of his religion. We had supposed him to be an intelligent, outspoken witness to evangelical Christianity, to the divinity of the Bible and the gospel of Christ. Indeed, we had been accustomed to think of him as a convert of D. L. Moody's ministry in London, and as such we had known of him as speaking from the platform of the Moody Bible Institute of Chicago.

But something seems to have changed all this. He has recently written a book entitled, *Religion in Everyday Life*, for the American Library Association, to help those “who want a fuller understanding of what religion may mean in everyday life,” and we confess it is quite bewildering. It seems to be a religion of deeds without doctrines, something with which “practically every one is in agreement.” What Christ's religion aimed at he tells us, was “well done,” not “correctly thought”; as though anything in that line could be well done which was not correctly thought! Today every modest man admits that he is an agnostic, the doctor goes on to say, as if it were possible for any Christian man with the Bible in his hand to admit that!

He is suggesting books for a reading course, books that will make for this religion in everyday life, and they certainly are a strange mixture. The Bible is among them however, we are glad of that, and the doctor admits that “a thorough knowledge of the Bible is a better education than a full university course without it.” Oh, if he only had that thorough knowledge himself!

+ + +

Ex-President Francis L. Patton, of Princeton, is quite right when he charges those preachers with an “unscholarly stupidity” who do not

“Unscholarly Stupidity” see “that the bleeding Christ is the central fact of Scripture.” He would not say that by ignoring it they are handling the Word of God deceitfully, that might seem to dignify them too much he thinks, they are just stupid in his view, that is all.

In our view however, their “stupidity,” if we may call it such, roots deeper. It is not that they do not see “the bleeding Christ to be the central fact of Scripture,” but they do not see the Scripture itself

to be of God. If they did they would come to have an apprehension of sin in human nature that would make the bleeding Christ the central fact in their own experience, and then it would unquestionably become the central fact in their ministry to their fellow-men. Oh, that God would open their eyes!

+ + +

Wheaton College, Wheaton, Ill., is to be congratulated on the speed and success with which it has found a successor to its late president, Dr. **Wheaton** Blanchard. The Rev. James **College** Oliver Buswell, Jr., who was inaugurated on June 15, is a phenomenon in these Laodicean days—a young scholar and yet one who fits in peculiarly to the traditions of Wheaton and is able and ready to contend for “the faith delivered once for all to the saints.”

Mr. Buswell came of great parents and is one of a family of great brothers—great in the greatness of the knowledge of God. His father was a Presbyterian minister located at one time in Minneapolis and later in Brooklyn, but who in his earlier days was a faithful missionary to the lumberjacks of the northern Wisconsin forests. His mother is still living and active in Christian service. His brothers are well-trained men and consecrated to the same service.

President Buswell comes into office on a rising tide. Wheaton is looking up in the world and we predict for it the greatest period in its honorable history.

There are still Congregationalists, plenty of them, who believe in “the old faith and the old Book,” and who are interested in maintaining a school of learning for their young people where their faith in the old Book shall not be undermined by the false teaching of Modernism. Let them now rally around the new president of Wheaton. There is no good reason for their not doing so. Let them give him their prayers, let them give him their boys and girls to educate, and let them give him their financial support to the uttermost, for there is a vast amount of new equipment needed for Wheaton which it would be a sin for it now to be denied.

+ + +

We call attention to a circular letter on another page signed by the Rev. H. G. C. Hallock, Ph.D., dean of the Bible School of this young university

University of China Dr. Hallock is a Presbyterian who has been engaged in missionary work in China for some thirty years, and who is commended to us as a sound, spiritual and capable man. Mr. Charles W. Rankin, president of the University, is personally known to us and is a Methodist layman, trained in the law, who was for several years dean of the Law School of Nanking University. His fidelity to the evangelical faith cost him his position and some other things, but he has the courage of his convictions and deserves support. Read Dr. Hallock's letter and then write to the address he gives at Memphis, Tenn., for more information.

Moody Bible Institute Monthly

Since writing the above we have received Mr. Laraway's letter from Kin-kiang, Ki, China, which we have entitled "Modernism's Death Grip on China's Colleges." Its reading, as well as that of Dr. Hallock, will help to put the situation before us and quicken our interest in the new university. These are stirring times in which we are living and give new meaning to the old hymn of Dr. Duffield:

"Stand up! Stand up for Jesus!
The trumpet call obey:
Forth to the mighty conflict
In this His glorious day;
Ye that are men, now serve Him;
Against unnumbered foes;
Let courage rise with danger,
And strength to strength oppose."

— 1 —

Our friend and brother, Rev. S. B. Rohold, writes from Haifa, that the work of the Mount Carmel Bible School of which he is superintendent, News is going forward. In almost From every department there is an Palestine increase. The two workers of six years ago are now six, and instead of the small reading room at that time there are now three buildings. Dr. Rohold himself will have arrived in this country on business by the time this reaches our readers, and will be available during July and August for addresses regarding Palestine and the return of the Jews. Mail will reach him care of Mr. James Kynoch, 86 Spencer Ave., Toronto, Ont.

We are pleased to present in this issue the interesting correspondence of the

Rev. George E. Guille, entitled, "Motor-ing in Palestine," which will be followed a month later by the story of his observa-tions in Jerusalem.

But the communications which will most deeply touch us are those of the missionary, Elias Newman, as he depicts the continued horrors of the French military occupation of Damascus. That historic city is not in Palestine, of course, but it is so near to it geographically and in biblical associations as to permit its mention in this connection. Mr. Newman was stricken with typhoid fever earlier in the year, but his friends will rejoice in his entire recovery.

— 1 —

One of the most sensible remarks on this subject which we have seen in some time, is that of Dr. Bernard Sachs, con-

Sex in Child Study time, is that of Dr. Bernard Sachs, consulting neurologist to Mt. Sinai and Montefiore hospitals, New York. In an address before the New York Academy of Medi-

cine, he declared that child study today is oversexed, and that there is no need to make sex the dominant influence in the life of the child. We ourselves have felt for a long while that undue importance is attached to sex in the modern study and training of children, and that psychoanalysis in that sphere, as in some others, is doing more harm than good. Dr. Sachs advocated an attitude of "sweet reasonableness" with children, and urged fathers to bear their share in their training. Just what the doctor means by "sweet reasonableness" may not easily be defined in words,

but the average father of boys at least, ought to be able to sense it.

— 1 —

There is a church established in Buffalo, N. Y., known as the "Baptist Evangelical Association of the Deaf," presided over by the Rev. August H. Staubitz, a former student of the Moody Bible Institute. Its meeting-place is in the edifice of the First Baptist Church, Rev. Samuel Russell, D. D., pastor, North and North Pearl Streets. Seven deaf believers were received in baptism recently and more are in prospect. Of course, the gesture language is used in the preaching of the Word. We understand the pastor has no fixed salary and that there is need of financial aid in other directions. We are pleased to give public notice of these facts and to recommend that interested friends address Dr. Russell for further information.

In order to show their appreciation of the life and work of the recently departed Superintendent of Men, John Randall Schaffer, the men **Schaffer** and women students of the **Memorial Fund** Moody Bible Institute have begun a collection of a fund for a memorial. Their desire is to use the money where necessary, in loans to accepted students to bring them to the Institute. The title of the fund will be "The J. R. Schaffer Memorial Fund."

The student committee in charge of the fund feels that there may be many

Moody Bible Institute
BROADCASTING SCHEDULE FOR JULY

Station W-E-N-R—266 Meters

SUNDAY: 3-4 p.m. An hour of Bible exposition by Dr. James M. Gray, President of the Institute. The auditorium choir will sing.

6-7 p. m. An hour of sacred and gospel music, closing with a bedtime Bible story for the children by Miss Edna Gray Johnson, Superintendent of Women.

TUESDAY: 11-12 a.m. Dr. Gray's hour for pastors and Christian workers.

9-10 p. m. The central feature of this hour is a radio Bible class conducted by Rev. John C. Page, instructor in Bible Doctrine and Homiletics. The general subject will be "The Redemptive Work of Christ as Portrayed in the Epistle to the Romans," covering from chapter 11 to the end of the Book. Outlines of this course of study may be had on request.

FRIDAY: 11-12 a.m. An hour of special interest to women. Mrs. Iris Ikeler McCord conducts studies in the book of Leviticus during the first part of the hour. (Outlines of the previous series in the books of Genesis and Exodus may be had on request.) This is followed by an inspirational talk given as follows: July 2nd, Mrs. Allison; July 9th, Miss M. Taylor; July 16th, Miss D. Dietz; July 23rd, Miss Edna Gray Johnson; July 30th, Miss R. Jackson.

8-8:30 p.m. An exposition of the International Sunday-school lesson by Dr. P. B. Fitzwater, Dean of the Day and Evening Schools.

8:30-9 p.m. Sunday-school methods by Rev. C. H. Benson, Director of the Religious Education Course on July 2nd, 16th, and 30th.

EVERY WEEK DAY:

7-7:30 a.m. Morning Family Worship conducted by the Family Altar League under the auspices of the Moody Bible Institute every day except Sunday. Mr. John L. Meredith of the Family Altar League will be in charge. The following will take part: June 28-July 3, Mr. W. P. Loveless, Ext. Dept.; July 5-10, Rev. Harold F. Branch, Albany Park Presbyterian Church; July 12-17, Rev. Wm. McCarrell, Cicero Congregational Church; July 19-24, Rev. Herbert W. Linden, Albany Park Lutheran; July 26-31, Mr. John L. Meredith.

Gospel and sacred music will be a feature at all of the above hours in addition to the special hour of music Sunday evening.

The Institute greatly appreciates hearing from its listeners regarding the programs and always welcomes suggestions, criticisms, and requests. It would also appreciate it if pastors would make announcements of the above programs in their church bulletins and from their pulpits. Address

Radio Dept., The Moody Bible Institute

Phone, during broadcasting hours—Diversey, 3420, other hours Diversey 1570.

153 Institute Place, Chicago, Ill.

graduates and other friends of Mr. Schaffer who would like to contribute to it. Therefore we are pleased to cooperate with the committee by this editorial note and an announcement in the Moody Bible Institute Department of this issue.

* * *

This beautiful photograph pictures the shore of Chasm Lake at the foot of the

majestic Long's Peak, which towers 14,255 feet in Rocky Mountain National Park, Colo. The location, as is known, is adjacent to Denver, Colorado Springs, Manitou and Rocky Ford at which places the Moody Bible Institute is conducting Bible conferences during August. For particulars about the Con-

ferences address Moody Bible Institute, 153 Institute Place, Chicago.

* * *

In the article in the *MONTHLY* for June, page 476, first column, Erasmus is referred to as the Swiss

A Correction reformer, when Zwinglius was intended.

July 4th as a Day of Intercession

(A resolution adopted at the recent annual convention of the World's Christian Fundamentals Association at Toronto, Canada)

WHEREAS, the apostasy from the faith on the part of the pulpit, the worldliness and unspirituality in the pews, the alarming conditions morally throughout the nations, the breakdown of home life, the lack of respect for all authority in community life, the atheistic philosophy of the schools, the putrefaction of temporary literature, and the indecency and damning influences of modern amusements, reveals the need of a sweeping revival; and

"Whereas, in this day of appalling

need we call upon Christians everywhere throughout the world to pray earnestly and prevailingly for a heaven-sent, world-wide revival that shall awaken the church, put the pulpit on fire, make soul-winning the chief business of Christians, bring conviction of sin upon the sinners and the fear of God upon the community and the nations;

"Therefore, we call upon Christians on every continent to keep the Fourth Day of July, 1926, as a day of prayer, when churches and homes be opened everywhere for importunate prayer. We urge all Christian magazines and news-

papers in every country, and in every language, to broadcast this appeal, and every evangelical pastor to announce the appeal and preach on 'Prayer and Revival' on the Sunday that precedes the day suggested for prayer. Shall we not have such a day of prayer as the world has never seen, and which will bring about results so far-reaching that hell shall be poorer and heaven richer, and earth encircled with blazing revivals that shall bring multitudes to the Christ of Calvary?"

Pray for Revival!

The Age-Long Conspiracy Against Jesus Christ*

By Bishop Frederick D. Leete, D.D., of the Methodist Episcopal Church

AS THE earthly life of Jesus of Nazareth drew to its close, the opposition which His teaching had aroused came to a focus: "Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; and they took counsel together that they might take Jesus by subtlety, and kill him. But they said, Not during the feast, lest a tumult arise among the people."

Several items in this account should be noted. It was leaders, intelligentiae, professionals, theologians who entered into this plan of hostility to Jesus. These men were wise enough not to cry their purpose on the housetops. They planned to take Jesus by subtlety. At the time when they counselled, the people were not with them. They had to prepare the minds of many who implicitly believed in the teacher, prophet and wonder-worker, who had shown Himself their friend and helper, before they could seduce them from His allegiance and cause them to clamor for His destruction. That this nefarious work was accomplished by delay and treachery is well

known. The divine tragedy is an eternal monument to the perfidy of man.

"We Do Not Fight Dead Men"

The conspiracy which brought about the death of Jesus Christ did not end with His crucifixion. Incidentally this fact is one of the surest proofs of the resurrection and eternal life of Jesus. We do not fight dead men; we forget them, or recall them merely to point a moral or adorn an apothegm. The Son of God has had to meet foes in every age. Always there have been leaders who counselled together against the Lord, who sought by subtlety to destroy the facts and logic of gospel history, who misled the weak-minded, mistaught the ignorant, and diverted the innocent from their allegiance to His person and work. Often those engaged in this blood-guilty business have been persons of culture, of courtesy and of many plausible virtues. It is probable also that many of them have been themselves deceived by bad philosophy, or self-deceived by the vagaries of ill-balanced minds. They have not always, nor have all of them counselled together in person. Their understandings and agreements have often been arrived at by means of literature, and by various methods of mutual information and influence.

It will be denied, especially by those engaged in it, that a conspiracy now exists against Jesus Christ. It need not be contended that chief priests and elders get together about a table and in definite terms plot to destroy Christ and overthrow His church. Today that would be as unintelligent as it would be vain. The elders and chief priests are too wise to pursue such a course. But is there then no hostility to Christ, and no combination against Him today?

What Is a Conspiracy?

The legal definition is "an agreement, manifesting itself in words or deeds, by which two or more persons confederate to do an unlawful act." Will any who are informed deny that by their words and deeds certain teachers and leaders are attempting to emasculate Christianity of its sublimest faith, and to slay the unique personality who is the central object of the Christian religion? If any repudiate such a claim, words and deeds to which attention may be called are the sufficient manifestation of what is going on. These incidents, sometimes partially or wholly unconsciously on the part of those joining in them, belong to the historic movement against the person and work of our Lord. Taken together, they

*An address delivered at the Founder's Week conference of the Moody Bible Institute, February, 1926, and repeated at its Interdenominational Bible Conference in New York, May, 1926. (Slightly abridged.)

constitute the great conspiracy of the ages.

Jesus Christ is the Christian religion. Therefore, whatever reduces His stature, His authority, His meaning to mankind, tends toward the ultimate overthrow of the truths, systems and organizations which are based on Him. If Christianity is to continue and to increase its control of human respect, and if this religion is to become increasingly effective and ultimately universal, Jesus must be exalted, not belittled. He must be conceded and not denied the knowledge, the authority, and the supernal nature without which no one can become the world's Saviour and Lord. These facts are patent to any intelligent person. Nevertheless men of cleverness and mental ability are engaged in processes of reasoning, teaching and proselyting, by which in many places, confidence in the Christian message and method is seriously impaired and their success threatened. As of old, this is being done within the temple as well as outside of it, and, so inconsistent is human philosophy and conduct that it is even claimed that this deadly work is being done in behalf of Christ Himself and of Christianity.

If one has the temerity to oppose work of the nature which we are considering, he is sneered at as being non-progressive or even incapable of progress. He is fortunate if he is not also attacked as a "disturber of Israel," a turbulent fellow, lacking in courtesy and good will, and without religious spirit. The argument is that he who defends Christ and Christianity against misrepresentation and detraction is no Christian. Absurd? Certainly, and yet many cower before such injustice and allow false doctrines about Jesus Christ to go unrebuked.

How Error Should Be Opposed

There is only one successful way to oppose error; that is to oppose it. If you wish to stop a crime, you must seize the criminal, arrest and confine him. If you wish to end the career of a destroyer, shoot the beast. Do not pet the tiger; kill him. Similarly, error, untruth, Antichrist must be resolutely and earnestly opposed. We must love men, but because we love Christ more, we must denounce and overthrow whatever threatens the life or vitality of Christian belief and influence.

There is nothing so antiquated as well as unprogressive as is much of our modern literature about Christ and Christianity. I am not thinking now of popular books and magazines. The fault is not here. It is in serious books and journals and in utterances of classrooms, councils and pulpits that the conspiracy against the Lord of grace and glory finds expression. Those who seek to lessen the figure of Christ and who are dividing Christendom are often most cultured and genteel, and they take great pains to eulogize the life of Christ even while they are devitalizing the faith by which alone Jesus possesses any life of redemptive value to us. Unless Jesus is what strong souls have throughout the ages believed Him to be, He is dead, and He is relatively unimportant. So also, if

this be not true, are we dead in trespasses and sins and even as to physical existence. At the most, we are in the strictest sense not beings at all, but are earthly, mortal ephemera on the way to speedy extinction and oblivion. Theology and anthropology are so closely related that one cannot be injured without loss if not disaster to the other.

This Error Is Antique

Despite the frequent assertion that it is a modern, twentieth century attitude to oppose the claims of Christian history, the fact is that every one of the assaults recently made upon the Christian faith is antique. For example, the chief priests and elders of the Jews denied the resurrection of Jesus before His ascension. The Simonians, followers of Simon Magus, the sorcerer, mentioned in the Acts of the Apostles, also opposed the resurrection. By the way some writers treat the subject of the virgin birth, one



Bishop Frederick D. Leete

would suppose that their views originated but yesterday, but Cerinthus, about 100 A. D., taught that Jesus was the son of Joseph. Cerinthus was the false teacher on whose account Polycarp declares that the apostle John fled from the baths at Ephesus, explaining that he did so "lest even the bath-house fall down because Cerinthus is inside." Carpocrates in the first half of the second century of our era denied the divinity of Christ. There is positively no view of the person, life or teachings of Jesus common to evangelical Christianity which was not disputed during the earliest centuries of Christian history. It may be asked, Is it not strange that there should have been such disbelief, if the facts were as we have supposed? On the contrary, the amazing thing is that the unique claims made concerning Christ received such an increasing and finally so overwhelming an assent on the part of multitudes of people in various regions of the earth. This, of itself, is a very weighty credential of the reasonableness of the Christian faith.

Illiberal Liberalism

The present claim on the part of foes of Christianity is that modern science no longer permits educated people to believe in its so-called supernatural elements. All such things, it is asserted, are impossible; belief in them must go; because modern science is against them. Thus has arisen the present phase of an age-old controversy and conspiracy. An interesting array of Pilates, Herods, chief priests and elders together with ordinary unbelievers meet in groups or counsel those who belong to their fellowship through writings and reported addresses. Another element in this company is composed of well meaning persons almost totally ignorant of established facts and logic, but anxious to accept whatever is proposed to them as being scientific. It is noteworthy that many ultra-liberal preachers and teachers have had very ordinary educational advantages and have not given great carefulness to study. It seems evident that their extreme attitudes are assumed in order that they may be regarded as scholarly and secure the benefits of such a reputation. Indeed certain opportunities of recognition and profit are open only to those whose opinions are well known to be in harmony with the views of those who have such gifts to bestow. *There is nothing so illiberal as liberalism.* Your extremist never cares to hear, or, if he can help it, to let others hear the other side.

No one should contend that all ignorance, narrowness and inconsistency are on the side of opponents of Christian teaching. It is a sad spectacle which we often have of believers in divine truth who know nothing or will accept nothing of the well established body of knowledge which the scholarship of the ages has amassed. Christianity must never divorce itself from observation, reason, experiment and knowledge, though it must by no means confine itself within their present limits. The cure for false wisdom is more wisdom. Christianity must train scientists, philosophers, theologians equal to the demands of each successive period of knowledge and thought. And this is now going on. In times of intellectual struggle and difficulty, thinking men and students are cautious. Often they are far too slow to express themselves to meet immediate situations and needs. In the end they speak out. Even now, while a few chief priests and elders are counselling opposition, influential voices are heard declaring, sometimes indefinitely and circumspectly, sound principles upon which the faith of Christian verities may be firmly based. In God's good time, these voices will be clearer and more numerous, heralding the coming of a great outpouring of spiritual life and power.

Does Science Deny the Supernatural?

Is it a fact that science disproves and denies the supernatural and therefore the central revelations and experiences of Christianity? What authority in science so states and on what grounds? If any scientist takes this position does

he do so on the basis of his science, or of his philosophy? Many scientists assert that their method has nothing to do with origins, causes, explanations, and that it has no relation to the universe of intuition, reasoning, feeling and faith. Yet, far from denying values to such subjects as these, not a few of those who make this discrimination are firmly persuaded of the importance of many facts and principles which they regard as being outside of their own special field of observation and discovery.

To come to grips on definite doctrines of Christianity, has science disproved the pre-existence of Jesus Christ? I could cite a prominent theologian who, if I can understand his language, has specifically denied that it was the Lord of glory who came to the manger-cradle of Bethlehem, bringing heaven to earth. But what scientist, by virtue of his science, makes any such statement? At the worst, he may say either that he does not believe this, or that he knows nothing about it. Has modern knowledge demonstrated the fact that the virgin birth of Jesus was impossible or that it never took place? Not many men of science have made any statements on this subject even when discussing parthenogenesis. It is safe to say, however, that a far smaller number, if any, would commit themselves to an utterance of professed refutation either as to the physical possibility or as to the historic claim of the Scriptures. So it is with the other exceptional events recorded in New Testament narrative. So also with the teachings which the church universal has based upon these incidents. Consistent scientists will either say that as scientists they have nothing to do with these subjects, or that they can only deal with their probability, or, that they disbelieve or believe what the Christian literature contains. There is no disproof of the incarnation, of the words and works attributed to Jesus, of His sacrificial and redemptive life and death, of His resurrection, ascension and eternal glory. In the very nature of the case, what cannot be physically established cannot be naturally destroyed. The whole gospel story and philosophy are left to belief or disbelief; to doubt, rebellion, or faith. Many eminent scientists, at least as to the main Christian teachings, are ranged on the side of the gospel. As for others, there is not the slightest reason why any intelligent being should be deterred from credence in Christianity, and from allegiance to Jesus Christ as his divine Lord and Saviour on the ground of new discoveries or modern knowledge.

Who Are Our Real Foes?

The truth is that the appeal of disbelief to new knowledge, to science, to the modern mind is largely a subterfuge designed to conceal its own character and to assist in its efforts to sterilize faith.

Of course there are some who claim to represent latter day knowledge who oppose the Scriptures and the gospel, but the real foes of Christian teaching are to be found, ten to one, among religious

leaders of little original thinking, of weak logic, of timorous and time-serving dispositions, or of ambitious and self-seeking ends.

Every little while a group of persons of the type just described breaks out in new effort to conquer the faiths of the people. Following one of our great expositions, various parliaments of religion became in order. In the state of New York, a very pretentious organization was formed. I shall not soon forget one of the meetings which had been called together ostensibly to emphasize religious unity and to promote ethical reforms. It soon developed that these theological leaders had a more far-reaching program, namely, to reduce all forms of religion to the lowest common denominator, and to consign to oblivion every teaching and practice which the most rationalistic and even materialistic representatives would not accept. The scheme was frustrated, in part because a very young man among the invited speakers, surprised and pained by open ridicule of the most precious heritage of Christian faith, exposed the plot in its very midst. He pointed out that what was going on formed no part of the announced agenda of the convention, and he stated that if the purpose of the movement was to oppose and seek to destroy evangelical Christianity, its course would be brief and inglorious since *facilis est descensus averno*. He proved to be correct, and therefore prophetic.

Professor Fagnani and the Amos Society

In the group who years since staged the above incident was one of the leading lights of that collection of brilliant dogmatic marvels known as Union Theological Seminary. He is also a prominent figure in one of the present ebullitions against historic, experimental, divine Christianity, as distinguished from the Judaistic rationalism which characterizes the modernist gospel which he boasts. Professor Fagnani is now promoting the Amos Society. In closing a four page letter issued May 4, 1925, he says: "To sum it up: this Amos Movement of ours is the first organized attempt to separate the religion of conduct and service from the religion of faith, worship and mysticism." Faith, worship and communion with God are worthless, then. The attempt is to sweep away every principle which is essentially Christian as distinguished from a partial statement of its own ethics. This is to be done with loftiness of gesture and mien. All that is left of religion is good behavior, the motive of which is doubtful. The attitude of the writer may be further indicated by part of another sentence: "We, the intellectual and spiritual leaders of society." How much this sounds like the three tailors of Tooley Street, who drew up a pronunciamento beginning: "We, the people of England."

What is the Amos Society? It goes back of Christianity, back of the greater and more spiritual prophets, to take up a message which was certainly marvelously progressive and important for

its day, and which is still of value to men as being part of the divine revelation. Amos taught truth, righteousness and peace, but his movement lacked illustration, completeness, power. What truth, righteousness and peace have actually come to mankind have arrived as the outcome of the life, teachings and compelling influence of Jesus Christ. The Jews are a wonderful people, and have left their mark on history and on religion. Christianity found its roots in the inspired teachings of Hebrew moralists and prophets. Nevertheless it will do no good to put the tree in the ground and lift its roots into the air. Judaism did not save the world, except insofar as it introduced Christ and Christianity. The Amos Society, as a feeble survival of the ancient conspiracy against the Master, may do a little harm to the one religion of power, but it will not carry far. Is it not a marvel to see men who deny the resurrection of Jesus trying to resurrect the old herdsman of Tekoa, and set him in the place of the Teacher, Saviour and Lord of men?

But the incident is hardly more preposterous and ludicrous, and far less dangerous than is the counselling, writing, and preaching of some popular priests and elders of our day who, even more subtle than were the religious leaders in the account of St. Matthew, contrive to make many people believe that they are acclaiming Jesus when really they deny His eternal character, disbelieve His word or the records of it, and reduce Christianity to naturalism.

So much for the consideration of a few of the phases of the antichristian movement which began at the first and which continues to the latest knowledge of the Son of God.

What About It?

Every form of opposition to Jesus and His gospel must be watched and fairly met. We must not fear to do battle for historical, spiritual Christianity, nor tremble for the results of the conflict. We must not hate the adversaries to be faced, remembering the weakness of the human mind, and that there is at least a modicum of fact in the saying of Alexander Pope that man was

"Created, half to rise and half to fall;
Great lord of all things, yet a prey to all;
Sole Judge of truth, in endless error hurled."

We must not see more foes of Christianity than there are. To many honest searchers after truth the language of Jesus should be applied: "He that is not against us is for us." Above all, let it be remembered that if there is a conspiracy against Jesus and hostile to Christianity, there is, on the side of both, something vastly greater, more powerful and permanent. Of old, when the chief priests and rabbis brought about the destruction of the body of Jesus, the result was a greater body, with many members, through whom Christ could operate around the earth—a Church! This body still lives. It is not merely your church and mine—but the Church

of Christ, the invisible Church within all the churches of Christendom, which is the depository of the true faith, and the sworn and loyal force by which Christianity will be defended and aided in its plans of advancement.

Christianity and the Plain People

Imperfect as the church is, and baffled as it sometimes finds itself, it carries on, breaks through, witnesses its wisdom,

and ultimately wins on the very fields of its defeats. With the church and with Jesus Christ is the great and splendid company of the common people, who may be for a time, and who are in certain quarters and periods deceived by subtlety, but all of whom cannot be deceived forever. Indeed, today the chief strength of Christianity is, as it always has been, among the plain people who in the long

run have the sound judgment, the disinterestedness, the fidelity and the strength of numbers to have their way. Let us make Christ's way their way. Let us unfalteringly proclaim from the very housetops our absolute faith in the verities of the sublime religion which is the creator of the best civilizations of the past, and the one sure means and hope of future blessings upon the earth.

"The Night Is Far Spent; The Day Is At Hand" (Rom. 13:12)

A Sermon by Rev. W. S. Bowden, New Albany, Ind.

MANY students of prophecy believe that the night of time is about over and the day of eternity at hand. Some one has said that all time is night as compared to eternity, and all human history darkness as compared to God's future kingdom of light. The text refers to the transition from the kingdom of darkness to the kingdom of light, and has a special application to the present dispensation. Long and dark has been the period of human misrule, but it maybe soon to give place to God's eternal day of light and beauty. The period of human probation may be nearly over, making the time fully ripe when God's watchmen should proclaim to the ends of the earth, "The night is far spent; the day is at hand."

We rejoice that night is not eternal. We are glad that night is succeeded by day. Nature teaches us that day does not exist for the night, but the night for the day. We retire at night looking forward to the day, when rested we shall execute our plans.

Prophecy teaches us what nature suggests, viz., time is limited. As night gives place to day, so the night of time is to give place to the day of eternity. Time looks forward to eternity. We are nearing the dawn of the day which is to know no night. What is the character of the night? And what is the character of the day which is to dissipate the night?

The night of ignorance is far spent; the day of perfect knowledge is at hand.

How great is our ignorance compared to our knowledge! What feeble conceptions we have of God! How little do we understand divine providence! In this enlightened age of earth's history how small is the book of our knowledge! "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." (1 Cor. 8:2).

With the dawn of the perfect day "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). Certainly in that day it will not be necessary for one to say to another, "Know the Lord," for all shall know the Lord, all shall understand His truth. There will be no controversy then concerning the things about which

Christians now dispute.

The night of error is far spent; the day of truth is at hand.

Error is prevalent. The night is marked by the widespread existence of multitudinous heresies and delusions. There not only has been but there still is a great apostasy. As the dark night draws to a close, error becomes more rampant. Many walk "not according to the truth of the gospel." The "way of truth is evil spoken of." There are those who are "never able to come to the knowledge of the truth," because "as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." Because men will not "receive the love of the truth that they might be saved," God permits them to "believe the lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (Gal. 2:14; 3:1; 2 Thess. 2:10, 12; 2 Tim. 3:7, 8; 2 Pet. 2:2).

But truth is mighty. The truth of God will prevail. When the day dawns error will flee away like a mist before the rising sun. At the coming of our Lord He will find a tried and true people. He who is the Truth will reign forever. The great systems of error will go down to rise no more. There will be no discord in the universe. All will be harmony.

*"O long-expected day begin,
Dawn on this world of woe and sin."*

The night of sin is far spent; the day of righteousness is at hand.

Many in these days speak lightly of sin, and not a few deny its existence except as an error of the mind. But sin is here. Sin drove man out of paradise, and sin is at the bottom of most of the misery in the world. God's messengers today must repeat Isaiah's message, "Your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear" (Isa. 59:2). In spite of the increased light we have since the coming of Christ into the world, it is still true that darkness covers the earth "and gross darkness the people." "The way of the wicked is as darkness" (Isa. 60:2; Prov. 4:19; John 3:19). The exist-

ence of sin in this dispensation helps to characterize it as night.

The coming of Christ means a day of judgment for sin. "Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be" (Ps. 37:10). Those who do not repent of their sins must perish in their sins. "There shall in no wise enter into it (God's holy city, New Jerusalem) anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27). When the day shall dawn, "a King shall reign in righteousness" (Isa. 32:1). Thank God for the prospect of the early dawning of that day!

The night of sickness, sorrow, tribulation and affliction is far spent; the day of perfect health, joy and happiness is at hand.

And so we read of "the night of trial," "the night of affliction," "the night of weeping," "the night of sorrow." "We must through much tribulation enter into the kingdom of God." Jesus Christ, Saviour and prophet, predicted that this Christian era should be for His followers a period of persecution and tribulation. "Remember the words that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you" (Matt. 24:9; John 15:20).

The Christian is supported and comforted in his affliction by the Saviour's promises for the present and by the hope of the dawning of the endless day. We may gladly endure the night of affliction, knowing that the dawning day will repay us for anything we have suffered for our Lord. "The voice of weeping shall be no more heard." "And the Lord God shall wipe away tears from off all faces" (1 Pet. 4:12; John 16:33; Ps. 30:5; Isa. 25:8; 33:24; 65:19; Rev. 7:13-17; 21:4). What joy will the fulfilment of these Scriptures bring to the tried children of God!

The night of war is far spent; the day of peace is at hand.

Solomon wrote: "There is a... time of war, and a time of peace." The present is emphatically the time of war and the future is the time of peace. "There is no

peace, saith my God, to the wicked" (Isa. 48:22; 57:21). As long as the night lasts the wicked are here. The child of God knows peace in his own heart, peace with the Lord, but he is living in a time of war. And Jesus foretold that the entire Christian dispensation would be characterized by war (Matt. 24:6; Mark 13:7; Luke 21:9).

But earth's history of warfare is not to go on forever. No, thank God, "He maketh wars to cease to the ends of the earth" (Ps. 46:9). The last great conflict of the ages will soon be fought. Present events may fast be leading up to the predicted war that shall end wars. Then shall everlasting peace wave her scepter over a redeemed world. The "prince of darkness" does all his work in the night that now is. In the coming day "the Prince of Peace" will reign over a kingdom that knows no discord.

The night of death is far spent; the day of safety is at hand.

Night is the natural symbol of danger. The hours in which darkness covers the earth are peculiar for their insecurity. Then the robber, the incendiary, the house-breaker, steal from their lurking

places and commit their depredations. At night perils easily avoided by daylight seem to multiply. So, during this night of time dangers assail on every hand. But the coming day will bring perfect safety.

The night of death is far spent; the day of eternal life is at hand.

Death now has a mighty sway. He respects not age, beauty, education, distinction of rank nor anything else. Death is aptly represented by the symbol of night. The Psalmist said: "Mine acquaintance hast thou put into darkness." The day of death is called "the day of darkness," and the grave "the bed of darkness," "a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Now men are represented as "dwelling in the land of the shadow of death"; as "sitting in darkness and in the shadow of death"; as "walking in the valley of the shadow of death" (Matt. 4:16; Ps. 23:4; 107:10; Isa. 9:2).

Of the coming day it is written: "There shall be no more death"; "Neither can they die any more"; "The last enemy that shall be destroyed is death" (Rev. Isa. 9:2).

21:4; Luke 20:36; 1 Cor. 15:26). The day of eternal life will be introduced by the resurrection of the dead. "This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40). The day of everlasting life is at hand. Then "there shall be no more curse," for the day of blessing shall have come. Then there will be no want, for the day of plenty will have dawned (Rev. 22:3; 7:16). Then "this corruptible shall have put on incorruption, and this mortal shall have put on immortality." Then sorrowful separation from loved ones shall have given place to a joyous reunion (1 Cor. 15:54; Isa. 35:10).

The evidences that the night is far spent and that the day is at hand are many. God help us to understand them, rejoice in them, and give them forth to the world as "meat in due season." And finally, let us heed the practical suggestion of the text. As those looking for the dawning of the day, let us walk as children of the light; "Let us therefore cast off the works of darkness, and let us put on the armor of light."

Dispensational Truths

By C. W. Manzer, Woodstock, New Brunswick, Canada

THE Scofield Reference Bible defines an age or dispensation as a period of time during which man is tested in respect of obedience to some specific revelation of the will of God.

There are seven such general dispensations or different methods used by God which are plainly indicated in His Word.

1. From Adam to the flood, which might be termed the age of freedom, that ended in disaster.

2. From Noah to Abraham, when God entered more into covenant relation to man.

3. From Abraham to Moses, in which God called out one to become the nucleus of a nation which He termed His own peculiar people, with Palestine as their home. This age ends with Israel away from home, in bondage.

4. From Moses to Christ. This may be termed, Israel under law. At the termination of this age we find Israel under bondage to a heathen nation, as the result of sin.

5. From the birth of Christ to His death. This may be considered as a parenthetical age, Christ standing between two dispensations, viz., the law and the church, fulfilling one and anticipating the other.

6. From the resurrection of Christ to the time of His coming again. This may be designated as the church age, or the day of grace, and will be terminated by the events described in 1 Thessalonians 4:16, 17.

7. From the coming again of Christ, to the delivering up of His kingdom to the Father. This is called the millennial age, the closing scenes of which, are described in Revelation 20 and 21.

A proper apprehension of these dispensations will throw light upon many seemingly difficult problems which may confront the Bible student. For instance, many believe that practically the whole world will be brought into obedience to the Lord Jesus Christ during this church age or gospel dispensation, and that the conditions described in Isaiah 11:9 shall obtain in this present dispensation. But this present dispensation appears in God's Word as a parenthetical period, which the Old Testament prophets apparently did not see as they viewed the glory of the millennial age. For instance, Isaiah 11:1, 2, have reference to Christ's first coming, while the remainder of the chapter depicts the results of His second coming, the church age not being in view.

The church age as a parenthetical period, is seen very clearly in James' words at the council at Jerusalem, Acts, chapter 15. In verse 14 of that chapter we have the church age and in verses 15 and 16 the millennial age.

If the Jewish nation had fully understood that the dispensation of the law had ended and the church age had been ushered in, there would have been no problem as to how the Gentiles could be saved without being put through the Jewish mould as indicated in that

chapter in Acts. Even today, many Christians are unable to clearly define law and grace and are more or less under bondage.

The period from Moses to Christ, may be considered as parenthetical, standing between the two faith periods, viz., Abraham to Moses and Christ and His church, or, Abraham the father of the faithful, and we, his spiritual children, separated by the period of law, of about two thousand years duration.

Again, we may consider the life time of Christ on earth, as a parenthetical period, not wholly under law and not wholly under grace, as He did not begin to build His church until after His death and resurrection, much of His teaching during the earlier part of His ministry being expositions of the law, for instance, the Sermon on the Mount.

The Lord's Prayer, or more properly, the disciple's prayer, is largely on Old Testament ground. Doctrines that are so dear to the Christian church as the death and resurrection of our Lord, His atoning death, redemption, justification, the new life in Christ, are not found in the Lord's Prayer, but a prominent place is given to the kingdom, which was so dear to the heart of the Israelite.

Many ministers invite mixed congregations, Christians and non-Christians to pray simultaneously, using the same words Christ gave to His disciples. How can one who is not a true disciple, pray for the coming of the kingdom and that the Father's will might be done, when

that individual is unwilling to surrender his own life to the Lordship of Jesus? Would this not be using vain repetition, against which the Lord warned his followers?

As kingdom teaching was especially prominent during the earlier part of Christ's ministry, while He and His disciples were worshiping in the Temple under obedience to the law of Moses, it seems only fitting that the prayer which He taught them, should be in the realm of Jewish conception and aspiration. Therefore the question would naturally arise, if it had been His will for the crucified, risen, ascended and glorified Lord (after the church had been formed and the gospel was being preached to the Gentiles), to have given the apostle Paul a prayer for public

use in the church, may we not assume that the wording of it would have been different from that given to His early disciples?

Of course we are not unmindful of the fact that the sentiment and principles of the Lord's Prayer find a response in the heart of every Christian, in all ages.

Something might be said regarding the Sabbath in connection with dispensational truth.

The Lord rested the seventh day, after six days of creative work, but no mention is made of a rest day to be observed by man until the law was given at Mount Sinai. Thus the inference is, that during a period of over two thousand years, mankind knew nothing of the Sabbath to be observed as a day of rest. The Lord Jesus kept the Sabbath, but after the dispensation of the church was

ushered in, the observance of the Sabbath gradually gave place to the first day of the week, commemorating the resurrection of Christ, as the church gradually realized that the dispensation of law had been fulfilled by the Messiah and had given place to the perfect law of liberty in Christ.

If our church members had a better understanding of dispensational truth, many would be able to refute the teaching of the Seventh Day Adventists instead of being led away by their arguments.

A prayerful study of the Bible, with a deep conviction that it is the Word of God, would bring us into that place where we would henceforth be no more children, tossed to and fro, with every wind of doctrine. (Eph. 4:14.)

Letters to the Editors

I. "Methodist League for Faith and Life"

EDITORS of the MOODY BIBLE INSTITUTE MONTHLY: "The Methodist League for Faith and Life will appreciate the use of your pages to say that it is an organization formed by ministers and laymen of the Methodist Episcopal church, drawn together by mutual love for the church and grieved over the errors and false teachings that threaten to becloud her mind and poison her life. Its object is to declare anew the faith once delivered to the saints, and to reaffirm the vital and eternal truths of the Christian religion.

"There can be no question but that there are those in responsible positions in Methodism who do not believe in the virgin birth, the bodily resurrection or the atoning sacrifice of Christ. To those informed of conditions in the educational institutions of Methodism, it is known that these negative ideas are being

taught to an alarming degree among us, and our young men are being forced to run the gauntlet of rationalistic and antichristian views.

"This situation is not only actual but often arrogant and intolerant. If it is allowed to continue twenty years more, the older generation of ministers grounded in the Christian verities will largely be displaced by those who will give forth a halting, naturalistic message that will neither save sinners nor comfort saints. Modernism will do in Methodism what Unitarianism did in Congregationalism. That is to say, destroy its vitality, leave it without missions and make of it a declining organization.

"The full details of these negative teachings with book and page set forth, are furnished at a trifling cost in *Historic Christianity and the New Theology*, published by the Penetecostal Publishing Company, Louisville, Ky., and also

obtainable through the Bible Institute Colportage Association, 843 North Wells Street, Chicago, Ill.

"The great body of the Methodist church is sound and the same is true of the mass of its ministry, but neither are silent loyalty nor unorganized individual protests against false teaching of any avail. Therefore, evangelical Methodists are earnestly invited to co-operate with the Methodist League for Faith and Life, whose membership now includes representatives from every English-speaking conference in the United States. The minimum membership fee is \$1.00 a year, which includes one year's subscription to the *Call to the Colors*. Address Methodist League for Faith and Life, 1701 Arch Street, Philadelphia, Pa.

"Fraternally yours,
"Harold Paul Sloan,
"President."

II. Modernism's Death Grip on China's Colleges

Kiukiang, Ki, China.
"Editors, MOODY BIBLE INSTITUTE MONTHLY:

"The Missionary Department of the MONTHLY for January, 1926, contains an item entitled, "Autumn Enrolment in Christian Colleges in China," from which the following quotation is made:

"In view of the grave situation arising from the student agitation and strife early last summer, much uncertainty was felt as to whether the Christian colleges would be able to re-open for the fall term and as to their enrolment in case they were able to open. It is therefore gratifying to learn that these institutions have re-opened, and that with few exceptions they report normal enrolments, and in several

cases, a large increase in the number of students."

"I feel sure that if the writer of the above had been cognizant of the real situation as regards missionary educational institutions in this land, he could not have expressed gratification over the fact of a normal, or better, enrolment in them. Read what an old missionary has to say regarding these schools:

"Of the fourteen mission colleges and universities, it is doubtful if there is one to which a boy may be sent without his being taught to disbelieve the Bible . . . And most, if not all, of the institutions with big plants and big faculties, in the strategical centers, even those which

were established with the strongest guarantees of orthodoxy, seem to have become affected with Modernism."

"And read also the following paragraph from a letter received from a Baptist missionary of long experience:

"It is reported that the southern and northern boards are on a further investigation as to Shanghai College, but it is doubtful whether anything will be accomplished or not, and it seems to me it is little worth while to bother them when so many of the lower grade mission schools are allowing that doubtful book on history to be taught in their schools." (The history referred to is one published by a Chinese company, and sets forth

an utterly absurd and fantastic theory of evolution. It is used in all the government schools and in probably a majority of the mission schools).

"Other missionaries, as well as myself, have repeatedly stated that the heads of the missionary institutions of higher learning long since acknowledged that evolution was taught in their institutions. If evolution is unchristian; if it be unchristian to deny the inspiration, inerrancy and infallibility of the Scriptures; if to repudiate the vital doctrines of the Bible concerning the person and work of the Lord Jesus Christ is unchristian, then one is safe in saying that there is probably not a mission college or university in China that is Christian except in name. This is a cold, hard, unpalatable fact, and whether it is recognized or not nevertheless remains a fact. Modernism has a death grip on the

organized, institutionalized 'missionary enterprise' about which both conservative and modernist and denominational leaders say so much.

"Not for a moment would I say that all the members of the faculties of all the schools are rationalists. There are some sound men on some of the faculties. I read in Proverbs the other day, 'The fear of the Lord is to hate evil.' Is it or is it not evil to teach the soul-destroying theory of evolution, and all the train of false doctrines that go with it? And if it is evil, and therefore to be an object of hatred, how can a true believer continue in connection with an institution or organization that allows such evil to be propagated? By following such a course does not one become a partaker in the evil deeds of the false teacher? The trouble with us is we do not hate sin. We condone evil, especially in those whom

we dislike to offend, and those to whom we may be bound by ties of friendship and association. And most of all, we fear man rather than God. God says, 'Come ye out from among them.' But one says, 'I have decided to stay in and help pull up from the inside.' And a mission says, 'We will continue in union movements with the modernists in order to act as a check to them lest they go too far with their false teaching.'

"The vital issue is this matter of co-operation and fellowship on the part of true believers with infidels, for Modernism is only a more polite name for infidelity. And it is a matter that must be settled by orthodox believers individually, and by churches and other organizations and institutions that profess to stand for the 'faith once for all delivered.' The choice must be made!

"A. E. Laraway."

III. More French Bombardments in Damascus

Letters from Rev. Elias Newman

"Irish Mission,
Damascus, Syria.

May 7, 1926.

"Editors of MOODY BIBLE INSTITUTE
MONTHLY:

"The political situation here is as frightful as ever—strict martial law in the city, barbed wire entanglements around it, and special military posts at every entrance to it and at strategic points within it. Rebels when caught are hung in the public square by the French military, and this usually leads to retaliatory hangings by the revolutionists. Often some innocent man becomes the victim. Rough Coriassions and the worst element among the Armenians are employed as mercenaries by the French, which does not help the poor native Christians who are bitterly hated as it is. The aeroplane bombings and bombardment of the city and villages still proceed. I have picked up many spent bullets from our roof.

"The Victoria Hospital (Edinburgh Medical Mission), our place of shelter on October 18 and 19, is now itself in a dangerous situation, with occasional skirmishes every now and then. Several bullets have passed through the building. The other day a bullet entered a window of St. Paul's School for Girls (British Syrian Mission), passed through the hair of a girl and between two other girls before its force was spent.

"Our work in spite of these handicaps proceeds steadily. We have 400 Jewish pupils in our two Jewish day schools, and our English night school has forty young Jews learning English. Our reading-room is crowded daily by young Jews eager to learn. Among all these, active Christian work is done and the story of redeeming love proclaimed. Our Bible women visit the homes and they are listened to with interest as they tell forth the story of the Cross.

"Of course, we are surrounded by deep misery. The wealthy have all gone to Beyrouth and Zacheleh leaving the poor, who are always with us. The city is filled with thousands of refugees from the many villages that have been destroyed, and we are doing what we can for them.

"There is no sign of peace, but we are praying that peace may be speedily restored.

"We are not able to write personally to all the good friends in America who are praying for us, but take this opportunity through you and the MONTHLY of acquainting them with conditions here.

"Please pray for us and our work.

"Yours very sincerely,
"Elias Newman."

"Irish Mission,
Damascus, Syria.

May 11, 1926

"Editors of MOODY BIBLE INSTITUTE
MONTHLY:

"It is with a sad heart and an unsteady pen that I address a few lines to you and through you to the sympathetic Christians of America.

Damascus was again bombarded by the French on May 6. The bombardment began at 9 p. m. and continued for about fifteen hours. From Bat Sherki (Eastern gate, the gate through which tradition says Paul entered the city), and other quarters the heavy guns belched forth destruction and death. Aeroplanes also dropped bombs. The section now destroyed is the whole of the Meidan district, an area three times as great as the section destroyed on October 18.

If you look at a map of Damascus, you will see that it is like a frying-pan or spoon and Meidan is the handle. Now the handle is gone. Over 1200 houses are completely demolished and it is probable that 300 innocent women and children

lie buried in the burning debris. Two thousand more homeless people are in Damascus as a result of the further ruthless action of French imperialism.

"I visited the section in company with Mr. George Seldes, the *Chicago Tribune* correspondent, on Saturday morning, May 8, and the place was still burning. There was no water with which to fight the flames as it had been cut off a week previous by the French or the Medonians refusing to pay a fine levied upon them.

"About five mosques were destroyed. We visited three. In one, seven persons and a priest were killed while at prayer.

"What was the reason why such action was taken? The French say that rebels had shot at passing troops from the roofs of some houses. The people say that an attempt was made to loot a house owned and inhabited by a certain Shuwatic who nobly defended himself and in doing so was killed by French mercenary Coriassions. It was reported by some of their number to the French, that 300 rebels had attacked them and killed seven, and that they needed further help. The result was the bombardment.

"There is no sign of peace, and the people are embittered to an indescribable degree. I am being continually asked, 'Is this your western culture? This your Christianity?'

"God knows the work is hard enough as it is, now it has become increasingly hard. You may feel at liberty to make any communication to the press that you care. I am sending this by courier to Palestine for if posted in Syria you would never get it.

"At present we are all safe and well but never know when the Moslems in exasperation, desperation and in retaliation may avenge themselves on us. Personally I could hardly blame them.

"Yours in Christian love,
"Elias Newman."

Moody Bible Institute Monthly

IV. Bosworth Brothers at Allentown, Pa.

"Allentown, Pa.

May 14, 1926

"Editors of the MOODY BIBLE INSTITUTE
MONTHLY:

"I want to write in commendation of the MONTHLY and to tell you how much I enjoy and look forward to its appearance each month. Much of the very best food it contains, but I was sorry to see a notice in its last issue of the Bosworth campaign here in Allentown. Certainly the Moody Institute does not stand for the error taught in those campaigns.

"The deception carried on under the name of Christianity is horrible, and the number left behind them of those who have lost faith in God is large. I know what I affirm, for I have kept in touch with the results of that campaign both in Allentown and Bethlehem.

"The so-called cases of healing do not last. One woman was taken from her bed to the healing meetings and then taken back and put in bed. Another cripple was anointed but with no results. Another woman here in Allentown that I know personally, was taken to Scranton last summer to be anointed by Bosworth and after he anointed her she went insane and is now being treated by the doctor of the Rittersville-Allentown State Hospital. There are numbers more, and our minds go to 2 Corinthians 11:13-15.

"I thought perhaps you did not know the circumstances, so would inform you.

"Yours in love for Christ and His Word,

"Mabel H. Dodd."

"Allentown, Pa., May 19, 1926
"Editors of the MOODY BIBLE INSTITUTE
MONTHLY:

"The other day your representative wrote requesting a statement of the effect of the Bosworth brothers movement upon our local churches.

"It is probably too short a time after their withdrawal to form a just and correct judgment as to the results of their work, either as to extent or as to the benefit attained.

"They first conducted their work in an armory in Bethlehem, and after a few weeks built a tabernacle in close proximity to Allentown.

"Their publicity and healing program drew a great many people from a large area, but I am told that at no time was the tabernacle filled, to hear the preaching and see the promised healing.

"It was rumored that many persons were healed, though I must find the first one yet of whom this may be truly said. My contact however with such cases has been slight.

"Healing was the great theme, and this attracted the crowds. Preaching the gospel was also done, and of that I have heard no unfavorable comment. I did not attend any of the meetings and this was the attitude of all the Allentown clergymen with the exception of about five of the type who easily follow such vagaries.

"With the exception of probably ten congregations, the churches of Allentown and Bethlehem numbering more than one

hundred, took no interest in the movement. Of course many people would be drawn there for a meeting or two during their twelve weeks stay, but up to this time, as far as I have been able to ascertain, no large accession has come to the membership of any congregation in our community.

"Confusion and contention is reported by a few pastors whose people heard this false teaching for the first time, the plausibility of which appealed to them. To say that this movement has been a beneficial evangelism and wholly unmixed with fundamental error and ill, is exaggerating the case a great deal.

"The gospel messages aside from the healing propaganda and its false foundation, have been praised by men who have heard it.

"The fact remains that people went there to be healed in body, and were taught that healing is a part of the atoning work of Christ, and that health and salvation are on the same plane so far as the cross of Calvary is concerned. How many went there for and received salvation, God and they alone know. If healing took place I have heard of no case that bore the earmarks of divine healing, namely, that of being instantaneous and complete.

"The movement has passed and the community seems to be unaffected, save for such isolated cases where there is confusion and contradiction.

"Sincerely yours in His cause,

"George A. Greiss,
"Pastor, St. Paul's Lutheran Church."

A LESSON TO THE TARDY

Leopold Stokowski, conductor of the Philadelphia Symphony Orchestra, one of the finest orchestras in the world, gave his regular Friday audience a lesson in politeness. He wanted to remind the audience that good manners require them to be in their seats on time, to remain silent while the orchestra is playing, and to remain seated until the close of the last number.

The orchestra ordinarily consists of eighty or ninety players. Only two of them were in their seats when Mr. Stokowski tapped with his baton and began the concert. Gradually the other players drifted in, in twos and threes, took their places and began to play. Indignant subscribers in the first rows of the concert hall left in anger, while others hissed, but Mr. Stokowski, apparently, was unmoved. He went on playing tricks on the audience as if nothing had happened.

After two more numbers, in which the players behaved fairly well, whispering back and forth only on occasion, members of the orchestra left one by one. Then came the final slap. Mr. Stokowski kept his back turned to the amazed audience, and, with the familiar gesture, ordered his phantom orchestra to rise to the audience's applause. The chairs were empty. The conductor turned, smiled and left the stage.—*The World Review*.

THE SUN AND THE LANTERN

By Rev. Max I. Reich, President,
Hebrew Christian Alliance

*I was walking full of gladness
On my way towards home,
In the splendor of the noon tide,
Neath an azure dome.
In the sun which since creation,
Through unnumbered years,
In its undiminished brightness,
Still our planet cheers.
When a courteous stranger offered
To enhance my view
By the candle-light which flickered
In his lantern new.*

*"May I know thy name, kind stranger?"
"Modern Thought," said he;
Said I: "When yon sun is finished,
I will send for thee!"*

Where Juries Fail

A Thought for Independence Day

The Commercial Appeal, Memphis, Tenn., Jan. 23, 1925

IT SEEMS that here in Memphis justice must sit like patience on a monument smiling at grief.

Hardly a day passes that a desperate bandit gang doesn't swoop down upon some place of business and, at the point of pistols, rob the one in charge of the day's receipts.

If the victim promptly meets the demands of the outlaws and makes no outcry, he may escape with his life.

If he resists or fails to "stick 'em up" as quickly as the murderous brutes think he should, he is shot down and left to welter in his own blood.

Yesterday morning a band of potential murderers held up and robbed a business man in one of the most thickly populated residential sections of the city. The crime was committed in broad daylight, at an hour when men and women were on their way to work and school children were emerging from their homes, books in hand.

There must be at least half a dozen outlaw organizations operating inside the city limits. We do not believe it would be possible for less than that number of organized bands to cover as much territory in the time consumed in the nightly raids.

The city jail is kept pretty well filled with suspects. The police rounded up a bad-looking lot about forty-eight hours ago. Some of them were recognized by the officers. One of the bunch is said to have several indictments pending against him in other states.

The police department is worked overtime. The men working under Chief Burney and Inspector Griffin have done some mighty fine work in apprehending criminals. Not many of them evade the net spread out for them.

* * * * *

But it must be very discouraging to the police and the sheriff, after they have supplied the evidence to justify indictment and built up a case establishing guilt beyond a reasonable doubt, to see justice beaten to earth by a verdict not in keeping with the enormity of the crime.

Within four days five men who committed two murders as atrocious as any ever committed in this commonwealth have escaped the death penalty in Shelby courts. Each of the five, following arrest, made a confession. Two of these murderers declined to take the witness stand. The three who did make no attempt to repudiate their confessions, but admitted the truth of them to the trial jury.

The two murders for which the five men were tried were committed while the defendants were robbing the men they shot to death.

* * * * *

Yesterday three white youths, as guilty as hell, received life sentences. One gave his age as 20, one as 19, and the other as 17. Each of the three is matured, physically stronger probably than any one of the 12 men chosen to pass on the case. There is nothing in the face, speech or manner of any one of the trio to arouse even the suspicion that he is mentally deficient.

They were old enough last August to rob and kill, and they did it. They murdered a man who had gone overseas and fought for his country, a man who was trying to make an honest living for himself, for the little French wife he brought back to America with him, and for the infant that girl widow carried in her arms when she entered the courtroom to testify in the case.

We do not believe that the prosecution would have asked for the death penalty if it had thought those murderers were too young to be held to strict account for the crime committed. But after proving the case of the state the prosecution did ask for the death penalty.

Before acceptance every juror was asked if he believed in capital punishment. If he had replied in the negative he would have been excused. Every juror was asked if he would vote for the death penalty, regardless of the age of the defendants, if the evidence adduced proved the guilt of the defendants beyond a reasonable doubt. He said that he would.

And yet these defendants—"boys" who robbed and murdered, and confessed to a series of other robberies—had their lives saved by a jury verdict, and will go into confinement for a time, but strong in the faith and buoyant in the hope that after the lapse of a few years they will be free again.

What encouragement to embryonic criminals to play fast and loose with the law by arming themselves and marching up and down the streets and highways, robbing as they go and killing when they see fit.

Is it any wonder that new bands of criminals spring up to replace those who have been forced into temporary retirement by so-called life sentences?

Judge Richards of first criminal court, commenting on a life sentence verdict last week, said that capital punishment in this state might as well be abolished. It seems that it has been abolished—not by legislative enactment, but by the failure of juries in capital cases.

* * * * *

If we had made the full penalty of the law apply in first degree murder cases

when this orgy of bloodshed began five or six years ago, murder wouldn't be stalking through the streets of this city today. Every death sentence and its fulfilment would have put the fear of the law into the criminal element that is terrorizing the community.

We fear that we shall have to put up with present-day conditions until it is impressed upon potential murderers that murder means death for the slayer as well as for the slain. Maudlin sympathy and faint-heartedness will not prevent crime; it will encourage it.

We need a public sentiment behind the law-enforcing machinery of the county that will compel juries to apply the law as the courts interpret it for them.

Until this is done, God save Memphis!

DANGERS OF MODERNISM AS PRESENTED BY DR. FOSDICK

We have chosen our heading for this brief statement as the result of the reading of an article condensed from *Harper's Magazine* of March 26th, and presented in the Reader's Digest of April.

We are unable to express our appreciation of Dr. Fosdick's extraordinary shrewdness. If he was in politics we would rather anticipate that he was the coming world ruler. He certainly stands isolated among the incomparable. He undertakes to make friends for Modernism by a discriminating exposure of its faults, and at the same time to make enemies for Fundamentalism by showing that Fundamentalism is such that there is no middle ground between it and Modernism.

Undiscriminating people will read what Dr. Fosdick has to say, and be greatly moved in favorable consideration of Modernism, and at the same time so impressed with the lack and feebleness of the fundamentalists that they themselves, unless of considerable independence, especially if they are middle of the roaders, will have grave doubts about announcing themselves as fundamentalists in audible tones. Dr. Fosdick has written many things, but for shrewdness in blinding the eyes of his readers and putting Modernism in the favorable light, he has scarcely ever exceeded his present strategic effort. According to his own testimony put in print at various times, he is as false to the Bible and to Christ as any one can well be, and yet succeeds at the same time in getting many of his readers to believe that he is such a friend of the whole cause of Christ that the Lord would be comparatively friendless if it wasn't for him.—*Baptist Temple News*.

Moody Bible Institute Monthly

Motoring in Palestine

By Rev. George E. Guille, of the Extension Department of the Moody Bible Institute of Chicago

DESPITE its desolation, Palestine is a land of rare beauty. And, excepting the marvelous Plain of Esdraelon, the plains of Shechem and Sharon, and a few other fertile spots here and there, it is desolate indeed. For miles one can go without seeing a human habitation, save a Bedouin's tent now and then, not even a tree except in olive yards. As my eyes feasted upon the lovely mountains and valleys I tried to visualize their future beauty when the prophecy of Ezekiel is fulfilled.

"And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited."

Our party of eight is under the direction of Rev. Ford C. Ottman, D.D., a veteran traveler and manager, who had made all arrangements for a side trip of three weeks in Palestine and Egypt. Leaving the steamer at Haifa, now the principal port of Palestine, we began our journey through the land, in good American cars which our dragoman had in readiness.

The Plain of Esdraelon

Driving along the foot of Mount Carmel past "the altar of burning," where Elijah discomfited the priests of Baal, we crossed the brook Kishon, made red with their blood, and entered the Plain of Esdraelon, the far-famed battle field of Palestine which in every generation has witnessed the conflict of armies. It is twenty-seven miles long and eighteen miles wide, fertile and exquisite in beauty. The entire plain has been purchased by the Zionists from a Christian Syrian of Beyrouth for colonization purposes, and is dotted with Jewish colonies, all of which have been established since the war. As we drove through it, or viewed it from the tops of surrounding mountains, I was impressed with the fact that the stage is setting for the final drama of history and that I was gazing upon the stage itself. For here in this plain are to be marshalled the hosts of "the man of sin," in that final outburst of Antisemitism in which he shall attempt to obliterate the Jews and to take Jerusalem. What a perfect site for the mustering of an army! It is the scene of the so-called "battle of Armageddon." Here shall the armies of the confederated nations be gathered, but the actual conflict shall take place at Jerusalem. It is singular and suggestive that to this historic ground, where the fulfilment of Psalm 83 and Zechariah, chapters 12-14, shall begin, the Jews from Poland and Russia are flocking!

July, 1926

A Wedding in Cana

Crossing a range of mountains rising from this plain we came to Nazareth, where we stopped for a moment at the "Virgin's Fountain," and pushed on to Cana. Here, within a stone's throw of the scene of Christ's first miracle, a Christian Arab wedding ceremony was in progress. It was interesting to watch the dancing of the friends of the bridegroom and the bridegroom's bored expression as he sat looking on, and thinking of the much "baksheesh" it would cost him.

The traditional scene of that other "marriage in Cana of Galilee" was



The Virgin's Fountain at Nazareth

visited and a stone water jar, which our guide said was one of the original "six," was pointed out! The place is occupied by a church.

Past the Horns of Hattin, reputed site of "the Sermon on the Mount," we drove. The sun was just bursting forth from the clouds that had all morning obscured it, as we rounded the mountains above Tiberias and the sea of Galilee. It was a charming scene, at which our souls thrilled,—the emerald sea and the mountains rising majestically at the farther side. Down over a perfect road we glided until we reached Tiberias at the water's edge, 681 feet below the level of the Mediterranean. We lunched at the Palestine Hotel, where delicious

"St. Peter fish" was served. I never ate better, and I wondered whether this was the kind that were broiled and served by our Lord to the disciples.

We motored up the seashore to Magdala, the home of that Mary whom the Lord so highly honored, and from its ruins we had a splendid view of "the country of the Gadarenes," six and a quarter miles away (the greatest width of the sea) on the opposite shore, with "the steep place" on the mountain side down which ran the swine.

"The Home of Andrew and Peter"

Bethsaida, a few miles north on the sea of Galilee, was our next stop. There is nothing but ruins there, with a few mud huts and Bedouin's tents, but there was the heart-burning memory that those blessed feet had trodden the shores where we gathered sea shells, and from this town had gotten three of His disciples.

There has been much debate over the reputed site of Capernaum, to which next we came, but we like to think that the ruins of the synagogue which we saw there is not unlike the one in which our Lord discoursed upon the bread of life.

The day was far spent and we returned to Nazareth, where we spent the night in the Hotel Galilee, well conducted by a German family.

The Church of the Annunciation stands upon the place that is said to have been the home of Mary, whose living rooms and kitchen, rock-hewn, are pointed out to visitors. There is a church also upon the supposed site of the carpenter shop of Joseph.

The Virgin's Fountain, from which Arab women still carry water in stone jars upon their heads, is

The One Authentic Place of Nazareth

And here, we may readily believe, came Mary, the mother of our Lord, for her family's water supply.

Of course, we must see the synagogue in which, it is said, Christ began His ministry, by reading Isaiah's prophecy concerning Himself.

Leaving Nazareth, we descended southwardly into the Plain of Esdraelon where we paused to look back at the "Mount of Precipitation," down which the angry Jews attempted to hurl the Lord, and farther away toward the east at Mount Tabor, pointed out as the scene of the Transfiguration, and on whose top is a Roman Catholic church said to have cost over five million dollars. South of us, and a little to the east, was Little Hermon with Nain on the northeastern slope and Endor on the northwestern. Rounding Little Hermon we came to an elevation in the plain, called here the "Plain of Jezreel," from which we saw Shunem,

to which from Mount Carmel, far away, Elisha came. East of us was Jezreel, the home of the wicked Ahab and Jezebel, while at the lower end of the valley Beth-shan could be seen.

Omri's Capital

Samaria is no less beautiful than Galilee, though its mountains are not so high nor its valleys so broad. Crossing the Plain of Dothan, where Joseph was sold to the Ishmaelites, still a favorite resort of shepherds, we rounded the Hill of Samaria and saw upon its crest the ruins of the ancient city which Omri selected as his capital and which was once miraculously delivered from the Syrian siege. Nearby was Mount Gilboa where Saul and Jonathan died so ignominiously.

Nablus, corruption of Neapolis, is the ancient Shechem, lying in the narrow valley between Mount Ebal and Mount Gerizim, the oldest of all the cities of Palestine. It is the geographical center of the land, and of sacred significance, because here Abram erected his altar and called upon the name of Jehovah,—the first proclamation of that name there. On either side the vale are the summits of Ebal and Gerizim to which Joshua led the tribes and the blessings and curses were repeated.

Shechem is still the center of **That Singular Sect**

That has endured in unbroken continuity from the days of Nehemiah, maintaining their separate worship on

Mount Gerizim, where the altar of their temple still stands and to which they repair for forty days during the Passover season. Rejecting all Scripture except the Pentateuch, they cling to their traditions, while surrounded by fanatical Arabs. But they are slowly dying out, only 170 remain, which serves to indicate that the true heirs are soon to take possession.

Scarcely a mile from Nablus is Jacob's well, with Sycar and Joseph's tomb nearby. "Sir, the well is deep, and thou hast nothing to draw with," rang in my ears as a woman attendant of the small orthodox Greek church, which has occupied the site since the fourth century, lowered a light to the water to reveal its ninety-foot

every conceivable burden. The red flowers that at first we took to be poppies were "the lilies of the field" of our Lord's day. These were everywhere blooming and causing the plain to resemble a Turkish carpet.

Where Jacob Dreamed

Nothing but a few ruins, with a dozen or so of Moslem huts, remain of Bethel to remind us of Jacob's dream.

Leaving Bethel, and passing Shiloh, Beeroth, Ramah and Anathoth, we came at length within sight of Jerusalem from Mount Scopus, where every army that has besieged and attacked the city has been gathered. The heart thrilled as we looked upon the great Hebrew University and remembered that it is written that Jehovah shall return to a people of pure speech.

At the American colony, located a quarter of a mile outside the Jaffa Gate, we found comfortable rooms waiting for us. Mr. H. G. Spafford, author of

"When peace like a river attendeth my way,"

with his wife, established this colony as a Christian communal enterprise. Its atmosphere is spiritual and refreshing, and its treatment of guests, leaves nothing to be

desired. It has 1000 pupils in its schools, and during the war it cared for 1100 sick and wounded and daily fed from 2000 to 7000 refugees.

From this center, where we tarried several days, we finished our tour of the Holy Land, and of this a later letter shall speak.



The Road to Nazareth With the "Mount of the Brow" in the Distance

The Story of Ancient Sodom in the Light of Modern Science*

By Rev. Melvin Grove Kyle, D.D., LL.D.

VERY important explorations and discoveries on the plain at the lower end of the Dead Sea have recently been made. The Xenia Seminary Expedition to the Cities of the Plain in co-operation with the American School of Oriental Research at Jerusalem, 1924, contributed the first scientific and thorough investigation of the location of Sodom and Gomorrah and examination of the record of the destruction of these cities. The researches of the expedition determined very exactly the following:

1. That the civilization which biblical

narrative represents to have been upon the plain in the days of Abraham and of Lot and the Cities of the Plain was actually there. This is conclusively shown by pottery from graves opened by the Arabs searching for treasure. The pottery was unmistakably of the early bronze age; thus the Canaanite civilization of that age was actually on the plain at that time. Moreover a long careful search from one end of the plain to the other failed to reveal a trace of civilization of any kind on the plain from that time onward until Byzantine times, six hundred years after Christ. This is in exact accord with the silence of Scripture concerning any history of the plain

from the destruction of the cities to the end of biblical history. The region was so destroyed that it took twenty-five hundred years of climatic influences to bring it again to a condition fit for inhabitancy.

2. The only correct description of the natural conditions of life on the plain ever given is that found in Genesis, "like the garden of the Lord before the Lord destroyed Sodom and Gomorrah." Notwithstanding the dubious accounts of conditions of life on the plain given by travelers we found most beautiful clear sweet water coming in from the red sandstone mountains of Moab. Better water I never drank. Three little

*Reprinted from *The Evangelical Student*.

rivers of such water came into the lower end of the sea. Much irrigating was done in Byzantine and Arabic and Crusader times; the remains of aqueducts and reservoirs are abundant. With proper irrigation ten thousand acres could be turned into a tropical garden in which five crops a year could be raised and this region would then be again a veritable "garden of the Lord."

3. It is now fully established also that the catastrophe did take place exactly as recorded in Genesis. This was determined by the geologists in the past quarter of a century, and now confirmed by observation of this expedition in 1924. The biblical account draws aside the curtain that we may see what God was doing, it gives the miraculous events connected with the catastrophe; it does not tell us whence the material used in the destruction of the cities came. The geologists know only what was actually done in the region and the remains of the catastrophe now to be seen.

This is a burned out region of oil and asphalt. There is also a great stratum of rock salt underneath Jebel Usdum on the west shore of the sea. It is 150 feet thick and exposed for six miles; how much may be under the ground no one knows. This stratum of salt is overlaid with a stratum of marl through which is mingled free sulphur in a very pure state. At sometime the geologists say something kindled the gases which accumulate with oil and asphalt and there was an explosion; the salt and sulphur were carried up into the heavens red hot, whence it literally rained fire and brimstone and utterly destroyed the cities.

and the whole plain and everything that grew out of the ground. The incrustation of Lot's wife with salt when she turned back, and was caught in the deluge shows that there was also salt mingled with the fire and brimstone. The great smoke like the smoke of a furnace which Abraham saw from far off Hebron is explained when we remember the asphalt that is found in this region. What makes a greater smoke than boiling asphalt! Thus the remains in this region show that the catastrophe did take place exactly as narrated in Genesis.

4. The location of the cities, which are not now visible, is determined by several considerations.

(1) The catastrophe took place where the ruins of the catastrophe now are; ruins do not move around. The ruins of the tragedy are around Jebel Usdum as we have already seen. The great high place was discovered at Bab Draa on the mountainside within easy reach of the cities located round about the plain.

(2) When Lot became afraid to remain in Zoar after the destruction of Sodom, he went up into the mountain; it was the mountain of Moab on the east side of the plain. Sodom and Gomorrah from which he fled must then have been on the western side of this narrow valley which again puts them immediately in front of Jebel Usdum.

(3) The rivers also converge on a point immediately in front of this mountain. The confluence of rivers is the natural location of the metropolis; just here then we would expect to find the cities located.

(4) The water of this part of the sea

is very shallow, from a few inches to thirty-five feet, while the main body of the sea is 1200 feet deep. There are submerged forests also on both the east side and the west side of this shallow part of the sea showing that the sea has risen much here within the last one hundred years. Many similar evidences all around the Dead Sea show that the waters have been rising. Personal observation for over thirty years has observed a rise of about fourteen feet. This rising of the sea causes it to overflow at the southern end and flood the plain and cover the ruins of the lost cities. There they lie hiding their shame in the mud at the bottom of the sea in front of Jebel Usdum.

5. The representation of the narrative in Genesis that Lot became the father of Moab, that is to say the progenitor of Moabite civilization, is also subject to testing by scientific evidence. We may inquire whether or not the civilization of Moab began after the destruction of Sodom and Gomorrah. We found a great Moabite temple, the only one thus far discovered; it lay on the mountains above the plain at the lower end of the Dead Sea. The pottery found at this old temple was of a transition period from the early bronze age to the middle bronze age, thus exactly agreeing with the claim made in Genesis that Lot was "the father of Moab."

Thus every point in the narrative concerning the Cities of the Plain has received scientific confirmation and the trustworthiness of this ancient portion of Scripture stands out clearly before us.

Bible School of the University of China

By Rev. H. G. C. Hallock, Ph. D., Dean, Shanghai, China

HERE has recently been established in China a university for training of young men for the ministry, and emphasizing the fundamentals of Christianity. This university would not be a necessity were all other schools and colleges in China teaching the pure religion of Jesus Christ; but it is sad to state that many of the schools in China are tainted with Modernism and most all, if not all, universities and theological schools teach doctrines that logically dethrone Christ, cast doubt on the inspiration of the Bible, virtually deny Christ's Virgin birth, His divinity and His miracles, scoff at the efficacy of His shed blood—and cast doubt upon His resurrection. These facts made the establishment of the University of China most imperative.

Reliable Chinese preachers sadly say, in substance, "If what many modern missionaries teach is true, Christianity has no message for China. If Christ is only a superman, Confucius was that. If Christ taught only a system of ethics, so did Confucius. If there is doubt about parts of the Bible, there is doubt about it all. If Christ, as only man, died for others He is no better than men we have had in China. Either assure us that the Bible

is the very Word of God and Jesus is the virgin-born, divine, crucified, risen, returning Saviour, or go back to your land and take your fallible Bible with you. We need an infallible guide book and a living Saviour. We don't want your doubts and suppositions. Our most ignorant have these. We want to be saved."

They are right. Preaching Modernism in China is travesty.

In the University of China we are teaching no ifs nor doubts. We are giving the students the Bible, as God's Word, and a divine Saviour. Our young preachers will go out equipped for preaching the pure glad gospel and giving light to the darkened millions in China. They are sadly needed.

I am requested to explain conditions in China and to call attention to the needs of our theological school. This school is housed in rented quarters very inadequate for the comfort of the students, and for most efficient work. We need land and buildings and everything that a theological seminary should have. The president, faculty and I, shall be very grateful for any help in building up this "school of the prophets," help to pay for the land for the campus or build a dormitory, a

recitation hall, a library, or dining hall. Assistance, large or small, in any part of the varied work of the theological department or of the university as a whole, would be much appreciated.

Gifts should be sent to the university treasurer, Mr. J. E. Ramsey, Box 2283, De Soto Station, Memphis, Tenn.

President Charles W. Rankin is now on his way to America in the interest of the University and can be reached in care of Mr. Ramsey.

A FRANK REBUKE

Lady Dorothy Nevill in her account of the Walpole family, says that her father, Lord Orford, was invited to become president of the Norwich Bible Society. He replied, expressing his surprise and annoyance, "I have long been addicted to the gaming table. I have lately taken to the turf. I fear I frequently blaspheme. But I have never distributed religious tracts. All this was known to you and your society, notwithstanding which you think me a fit person to be your president. God forgive your hypocrisy. I would rather live in the land of sinners than with such saints."—*Dublin Evening Telegraph*.

Answering Criticisms of the China Inland Mission

In his address Mr. Hoste referred to recent criticisms against the China Inland Mission on the ground of its association with the National Christian Council of China. In describing the Council he said it was instituted in 1922 by the National Christian Conference which convened in Shanghai that year. Its functions were only deliberative and advisory on matters of common interest to the entire missionary body and the Chinese churches, such as surveys of field and work, the development of Chinese churches and leadership, the opium evil and the like, its reports and findings being without authority or weight beyond that which their intrinsic value might give them.

Mr. Hoste explained further that from the commencement of the China Inland Mission Mr. Hudson Taylor and his associates had felt it right to take part in union conferences and committees irrespective of the fact that individuals on such bodies differed from the C. I. M. in doctrine and methods of work. The C. I. M. being the largest Protestant mission in China some representation was of importance and advantage, and no inconsistency or compromise was felt to be involved. Nevertheless, as a safeguard, Mr. Hoste before committing the C. I. M. to representation upon the

Mr. D. E. Hoste, General Director of the China Inland Mission, was the guest of the Institute the last week in May, and a complimentary luncheon was tendered him at the close of his visit, at which there was an attendance of between twenty-five and thirty guests, including pastors, mission secretaries and leading Christian laymen of Chicago. Dr. Gray presided and called upon Rev. Dr. Glover, Director of the Missionary Course of the Institute to present the speaker.—Editors.

National Christian Council wrote its senior missionary secretary seeking assurance that speakers and writers on behalf of the Council should not utter or issue any teaching contrary to the basis of the China Inland Mission, and such assurance was given.

As bearing upon charge that the National Christian Council has been dominated by modernists from the start, Mr. Hoste added that careful analyses of its membership in 1924 and again in 1925, showed that 75 per cent were conservative, and of the remaining 25 per cent half were undetermined and half modernist.

During the past year, while Mr. Hoste was absent from China, certain utterances of a modernistic character were made on behalf of the N. C. C. by some of its executive officials, and upon his return in December, 1925, the subject was considered by the China Council of the C. I. M. and the decision made to withdraw from the N. C. C.

Concerning the doctrinal position of the China Inland Mission, Mr. Hoste affirmed that it stood unalterably upon the basis prepared by its founder J. Hudson Taylor. Moreover, in view of the theological unrest at home and on the mission field during recent years, all the councils and officials of the China Inland Mission united in passing a resolution in June, 1923, reaffirming the doctrinal basis as laid down by its founder. "There is not an official or missionary of the mission" said Mr. Hoste, "who gives any evidence of sympathy with Modernism, nor would such an one be knowingly retained."

Mr. Hoste then proceeded to speak of the political situation in China, tracing developments since the revolution of 1911 and dwelling upon the present deplorable conditions because of military cliques, political corruption and widespread brigandage. "China's great need," said he, "is for an able leader of integrity and true statesmanship to restore order, unite the factions and establish a strong government."

Referring to Marshal Feng the speaker gave the lie to newspaper reports slandering his character, declaring them to have been deliberately hatched by Feng's political and religious enemies.

My Visit to America One Week in the Moody Bible Institute of Chicago

By Pastor Dolman, Wandsbek, Germany

If you believe that God has given you a message for us, then you cannot pass by the Moody Bible Institute. You will have the greatest opportunity of your life to carry out your mission there." It was at the close of the conference in Ocean City that Dr. Gray, the President of the Institute, addressed me with these words. When I came to Chicago later, I saw that he had not exaggerated, and I was thankful to God for the great opportunity given me to speak to 2000 prospective Christian workers.

When first arriving in America, one gradually comes to realize that one has come to a great land. My geographical knowledge of America must have been very deficient. I had thought one could travel across the country in one night, and that enroute I could shake hands with most of the readers of *Israel's Hoffnung*. But I learned to my surprise that it takes as long to cross America as it does to go from Bremen to New York, and that it takes 22 hours by fast train to go from Toronto to Chicago. The journey was rather long for me.

"We will list you on our weekly

schedule and if you can speak twice daily, then you will not only reach all the student body, but also our faculty and 200 other employees." Dr. Gray is a wise man. He talked it over with my wife, and thus it happened that at 9 o'clock on September 15, we arrived in Chicago. And I must add that I can never thank God enough for the privilege given me to spend that week in the Moody Bible Institute.

The Moody Bible Institute was founded by D. L. Moody, and for a few years Dr. R. A. Torrey, also known in Germany, was the superintendent. When he began his world evangelistic campaign in 1901, Dr. Gray became his successor.

The work was soon extended. In place of the one building, there are now 32. Twelve hundred young people are trained there for Christian service. Besides the faculty there are 200 other employees.

The students come from many lands. I saw a picture of a group of twenty-six students representing twenty-six different lands. Naturally there were also Germans, Hollanders and Scandinavians among the students. When these stu-

dents have completed their course they have a thorough knowledge of the Bible and are trained for different lines of Christian work. Moody Institute is interdenominational. The thirty-two members of the faculty represent ten denominations. Over the Moody Institute could be written the verse: "All one in Christ Jesus."

In the lobby of one of the buildings is an honor roll with the names of some 1260 former students now serving the Lord on mission fields. In connection with the Institute there is also a department for Jewish missions with 32 students enrolled, under the direction of our beloved brother, Professor Birnbaum.

We reached Chicago on Tuesday morning at 9 o'clock. Brother Birnbaum met us. "Dr. Gray awaits you in his office, and at 10:30 you will have your first lecture." We were very cordially greeted by Dr. Gray, and to our great joy two of our former pupils awaited us, Armin Holzer and Brother Apfel. We had not seen Brother Apfel for twenty-five years. He is the pastor of a Methodist church

(Continued on page 525)

Moody Bible Institute Monthly

Our Monthly Potpourri

J. H. Ralston

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

GET OUT

The conference of the Methodist Episcopal church, South, invites all modernists to get out. That applies to all, especially clergymen who do not believe "in a living personal God, the divinity of Jesus Christ, and the virgin birth."

That seems fair. There is plenty of room outside of any church for any belief in these days. Churches like clubs should have the right to control their own membership and rules, while carefully abstaining from any attempt to control other people and other things.—Arthur Brisbane in *Herald Examiner*.

JOSEPH W. KEMP STAYS IN AUCKLAND

Rev. Joseph W. Kemp, pastor of the Auckland Baptist Tabernacle, N. Z., for the last five years, has been granted a leave of absence to visit Scotland and America. He had received a pressing invitation to accept the pastorate of the Talbot Tabernacle, London, but announced to his people that he would remain with them. On March 10 an "At Home" was given in his church, and at the meeting the various organizations of the church were represented and a check for £100 was handed to Mr. Kemp. His daughter, now in England, will remain for further training for missionary work.

ORTHODOXY AND MODERNISM

Orthodoxy is not a formula but a living faith, opening into a mystery and a beauty which none can utter and which some of the orthodox seem never to guess; in asserting a divine truth to be the standard it brings that truth into the category of visible fact to be tested by reason acting, in its normal way, through the senses. Admitting Aristotle's contention that all reasonable knowledge is generated by means of the senses, it too makes its appeal to reason through the senses. It not only consecrates the life of outward things—it becomes a part of history, and joins the perennial river of human life; it makes its statements not only for an illuminé, but for the business man and for the schoolboy; its works are wonderful because they are founded on a faith as sure as any other truth; it points to the church as a fact in the world of today, and points back to a story which is not less naïve in its combination of fact with mysticism than the church itself is. It makes its truth, like its rites, windows upon the infinite, yet its parables are words that shall never pass away, and its sacraments are symbols identified with what they signify.—*The Times*.

Y. W. C. A. CAMP

The Y. W. C. A., with registration office at 59 E. Monroe St., Chicago, is making preparation for camping at Forest Beach (Millhurst). Last year 2,500 registered for the various vacation centers of the Y. W. C. A., and girls of high school age are being enrolled for Millhurst. "Merrie Millhurst" is a deserted mill located on the Fox River at Plano, Ill., and the mill itself will accommodate one hundred girls. All kinds of entertainment is provided, swimming, tennis, horseback riding and baseball. Less strenuous exercise will include nature study and handcraft, camp fire, story hours and suppers in the open.

For further particulars write to the registration office as above indicated.

AMERICAN TRACT SOCIETY

The annual May meeting of the American Tract Society was held at the Marble Collegiate Church, New York. The general secretary reported one of the best years in the history of the Society.

Mr. William Phillips Hall was re-elected president; Rev. David James Burrell, D. D., first vice-president, and Rev. David G. Wyllie, D. D., second vice-president. Col. Charles Elliot Warren, vice-president of the Irving Bank-Columbia Trust Company, was elected treasurer. Rev. William H. Matthews, D. D., was re-elected general secretary; Rev. Edwin Noah Hardy, Ph. D., was re-elected executive secretary, and Mr. Arthur W. Cobbett was re-elected assistant treasurer. Representatives of thirty different foreign groups testified to the value of the literature distributed by the Society among their people.

DR. FRANCIS L. PATTON'S PROPHECY

"It seems to me that American Christianity is about to pass through a severe ordeal. It may be a ten years' conflict, it may be a thirty years' war; but it is a conflict in which all Christian churches are concerned. The war will come. *The Presbyterian church must take part in it; and Princeton, unless her glory is departed must lead the van in the great fight for fundamental Christianity. It is not amendment, it is not revision, it is not re-statement, it is a revolution that we shall have to face. The issue will be joined by and on the essential truth of a miraculous and God-given revelation; and then we must be ready to fight, and if need be, to die, in defense of the blood-bought truths of the common salvation.*"—Memorial Address on Caspar Wistar Hodge, Nov. 15, 1891.

WHAT HENRY FORD THINKS OF PROHIBITION

"We believe that if the opposition to prohibition were analyzed it would be found that it was mainly alien. We believe that every true American is for it heart and soul. We believe that if prohibition were to be put before the nation tomorrow there would again be an overwhelming flood of public opinion in its favor. Although the friends of prohibition may not be so aggressive as its enemies, they are firmer in their convictions.

"It is not in the wide open spaces that the defiance of the prohibition laws is the most prevalent, but in the crowded urban centers where alien influence and alien eagerness for money-getting are at work.

"After its five years of trial, prohibition is not a failure. It is the people who have neglected to correspond with it who are the failures. If it took Christianity hundreds of years to obtain a footing, why should anyone consider five years sufficient for a try out of the greatest reform since the introduction of Christianity itself? The good that has already come from it infinitely outweighs the evil, and the evils that are, do not arise from prohibition, but the failure to practice it."—*The Kentucky Sunday School Reporter*.

BORAH DEBUNKS MODIFICATION

Senator Borah has said the honest, common-sense thing that needed to be said by somebody in high public position, commanding the nation's attention and possessing the courage and intelligence to say it.

He has debunked the modification proposal and propaganda in a few straight words. Discussing the Edge resolution, he said:

"The most that the wets can hope for in their proposed tinkering with the Volstead act is a change from one-half of 1 per cent alcoholic content to something else that will be nonintoxicating.

"That is not what they want. What 90 per cent of them really want, and what they are expecting, is intoxicating drink. All their protest and agitation is not for the purpose of getting another nonintoxicant.

"In a single sentence, if there is going to be any change in the prohibition policy, program or legislation there must first be a change in the Constitution."

Every honest wet, whose brain functions with more than one-half of 1 per cent efficiency, knows that the senator is speaking the truth.

"Suppose the wets got what some of them say they want," he argued, "the liquor question would be here just the same, because by the Constitution you cannot have the intoxicants which the rest of the wets frankly want."

This is so obviously true that we cannot understand how sensible people are misled by the modification talk. To give the wets another nonintoxicating drink would not improve the situation which now faces us in the problem of law enforcement. It is not for nonintoxicants

that the law is broken now. It is not through the peddling of nonintoxicants that the bootlegger makes his profit. The demand for illicit liquor will not be curtailed by raising the alcoholic content to the possible limit permissible under a constitutional provision forbidding the manufacture and sale of intoxicating beverages.—*Chicago Evening Post*.

HEALTH CONDITION AT WINONA, INDIANA

Dr. Wm. F. King, state health commissioner, visited Winona June 1 and made the following written report:

"Together with Mr. Lewis S. Finch, sanitary engineer, and Mr. I. L. Miller, state food and drug commissioner, I have made a visit of inspection to Winona Lake.

"The recommendations made by the State Board of Health in reference to the permanent sanitation of the grounds at Winona Lake are being carried out both by the officials of the Town of Winona Lake and the Winona Assembly and Bible Conference.

"The water supply has been tested in the laboratory of the State Board of Health for eight months past at regular intervals and has been found satisfactory in every instance. There has not been a single case of typhoid fever since July last at Winona Lake.

"The town board is carrying out plans for complete purification and disposal of all sewage. A sanitary officer is in charge of all matters pertaining to sanitation. All milk sold on the grounds is completely pasteurized, and every possible precaution for safeguarding the public health is being carried out."

CRIME INCREASE

Mr. Edward E. Gore, president of the Chicago Crime Commission, in addressing the Cincinnati Chamber of Commerce, according to the *Chicago Tribune*, said: "The crime situation is well understood by the average citizen. Neither evidence nor argument is needed to satisfy the man in the street that there is throughout the United States a rising tide of crime.

"The outstanding cause of the increase of crime is, in the judgment of many observers, the failure to inflict prompt and adequate punishment on the criminal.

"All of the complications and embarrassments in the criminal laws and their administration grow out of the industry of the defendants' representatives finding new ways to delay trial and to induce acquittal.

"We may not all however give proper weight to the effect of social changes which have taken place within the last decade and which undoubtedly have done much to bring about an increase of crime. The home life of the average family has been revolutionized by the use of the automobile. Parents use it for many purposes and when using it are out of touch with their children.

"The average youth of today spends with his parents less than half the time

that he would have spent had he belonged to the next older generation. This means diminished opportunities for the impression upon the mind of the child of what are the wages of sin.

"The automobile should not be given all the blame, however. There are many other causes for the neglect of child training, foremost of which is that divorce has become altogether too common.

"Particular stress is placed upon the neglect of children in their bringing up, because the great majority of defendants brought to book in the criminal courts are under twenty-five years old."

PRIMITIVE MAN

He was a fierce and brutal shape, the man of time remote; he had the features of an ape, the whiskers of a goat; he dug his burrow in the clay with implements of bone; he had no music mill to play, no radio or phone. When darkness fell he had no light that would dispel the same, and so the long, long winter night seemed endless, stale and tame. The world was dark ere culture's morn, and all it knew was woe; and I am glad I wasn't born a million years ago. The scientists are turning stones, and place in sacks and crates the time-discolored skulls and bones of ancient delegates. I read their tales of toil and dread, of desert caravan, and when I chase myself to bed I dream of ancient man. I seem to track through swamp and glade the warthog to its lair, and slay it with my wooden spade, and eat its shoulders there. I seem to drink from murky brooks where crocodiles repose; I have no saxophones or books or helpful things like those. And when I wake at break of day, and look around my shack, with all its trappings brave and gay, and books in stack on stack, I thank the gods through mellow tears, I didn't start to grow about five hundred thousand years—or more than that—ago!—Walt Mason in *Chicago Daily News*.

MODERNISM IN JUDAISM

Rabbi Stephen S. Wise recently came into the limelight briefly through certain utterances made in connection with a disagreement between different elements of Jewry in the Zionist or "back to Palestine" movement. Rabbi Wise, who is one of the most prominent Jews of America, declared that it must be admitted that Jesus actually lived as a man, and that his teachings must be accepted by mankind. Many people, no doubt, have taken this as an instance wherein an adherent of Judaism has come over, or is in the process of coming over to Christianity. Not so at all. Rabbi Wise is not an orthodox Jew but is one of the leaders of what is known as the Reformed branch of that ancient religion. In other words he is a modernist who has come out of Judaism just as our other modernists of the more outspoken type have come out of Christianity. He repudiates the historical background of his own race religiously, just as our Unitarians and other modernists reject the historical

background of Christianity as we have it in the Scriptures. Like them, he believes in the ethical teachings of Jesus the man, but he does not believe in Jesus the Christ, in Christ the Son of the living God as Peter confessed Him and as all men must confess Him who truly receive and know Him. So there is nothing new or extraordinary or startling in the declarations of Rabbi Wise concerning Jesus. They have absolutely no significance, except to those who are uninformed as to his true position. His disagreement with orthodox Hebrews means nothing whatever from a Christian standpoint. The case of all of them is accurately described by the apostle Paul in the eleventh chapter of Romans. —Bertrand (Neb.) *Independent*.

WOMEN AND LAW ENFORCEMENT

The Woman's National Committee for Law Enforcement has undertaken to arouse the women of the country this summer to their responsibility for the integrity of the Eighteenth Amendment.

The committee, under the general chairmanship of Mrs. Henry W. Peabody of Beverly, Mass., is the representative of nine great national women's organizations including the Federation of Women's Boards of Foreign Missions, King's Daughters, National Council of Women, W. C. T. U., General Federation of Women's Clubs, Y. W. C. A., Congress of Mothers and Parent-Teacher Association and the Lend-a-Hand Society.

Meetings are being organized, volunteer speakers recruited and educational matter prepared for wide distribution. This will cost money, of course, and the committee is appealing for support for its work. One "wet" organization is spending nearly half a million dollars this year. The woman's committee needs only a fraction of that but the need is imperative.

Checks should be made to Hilda L. Olson, treasurer, and sent to the headquarters, National Y. W. C. A. Bldg., 129 East 52nd Street, New York City.

ATHEISM COMING BACK

A reporter for the Philadelphia *Record* has made investigation, and reports that the college atheistic clubs have become an organized movement. They are fostered by the American Association for the Advancement of Atheism, with headquarters at No. 49 Vesey Street, New York. The officers of the association are: Charles Smith, president, who one time studied for the ministry at Epworth University (Methodist), Oklahoma (1908), and later studied law at Harvard (1915); Woolsey Tillis, vice-president, a writer; and Freeman Hopwood, secretary-treasurer, a descendant of a long line of preachers, and now devoting his time to the spread of atheism. This association applied for a charter to Judge Mitchel, of the Supreme Court of the State of New York, and he refused to grant it. Judge John Ford, of the same court, granted a charter to the association a week later.

We have no reason to doubt the accuracy of the report of the Philadelphia *Record*. It is a reputable and reliable

publication, and if its report is correct, this whole movement, with its desperate determination to destroy the faith and religion of youth, rises like a horrible specter to every loyal citizen of the United States. It is a serious blow at the foundation of this nation, in whose Declaration of Independence the Judge of the whole earth and the Creator of man is reverently and openly acknowledged in his sovereign righteousness. The oath has ever been regarded as appealing to God as a witness. When men deny the existence of God, it means the denial of all final authority and responsibility, leaving each man to think and do as he pleases. That means immorality, lawlessness and anarchy. Such an effort as this association is putting forth has never been known in the history of this nation, nor of Christian civilization. Nay, we question if the intimation of it can be found in any heathen people, civilized or savage.—*The Presbyterian and Herald and Presbyter.*

COUNTRY NEWSPAPER BUSINESS PAYS(?)

The editor of a Texas country newspaper recently moved into Dallas and deposited \$50,000 in one of the local banks. He had been publishing his little country paper for thirty years, and had moved to the city with a round \$50,000 to his credit. When asked the secret to his great financial success, he said: "I attribute my ability to retire with a \$50,000 bank account after thirty years in the country newspaper field to close application to duty, also hewing to the mark and letting the chips fall where they may, the most rigorous rules of economy, never spending a cent foolishly, everlasting keeping at my job with a whole heart, and the death of an uncle who left me \$49,999.50."—*The Outlook.*

A DEBT OF HONOR

Jacob Bunn is dead. He was president of the Sangamon Meter Company, the Illinois Watch Company, and the Marine Bank of Springfield, Ill. Men of greater wealth and greater importance in the business world die every few days and receive only the briefest mention in the back pages of the newspapers. Mr. Bunn's death was recorded on the first pages.

In 1878, nearly fifty years ago, the bank of which Mr. Bunn's father was president failed. It was by no means a dishonorable failure. There was no legal obligation and most men would say no moral obligation on the part of the family of the bankrupt to repay the depositors. Nevertheless, the family, headed by Jacob Bunn, who has just died, assumed the obligation as a debt of honor. Last Christmas the depositors or their heirs were repaid in full, principal and interest. It required a million dollars to clear the slate.

The sum was large, but it was not the size of the payment alone which made it significant. Much more significant was the recognition of the fact that the debts, though legally dead, were still debts until they were paid. At the time of the failure

the depositors had received some 70 cents on the dollar. The family honor, so the Bunn's felt, was involved in the failure to pay in full. The family honor was something which could not be compromised.

Mr. Bunn and the members of his family might have used their million dollars to endow a public library, an art museum, a hospital, or some other philanthropy. We venture the prediction that the repayment of their debt of honor has been of far greater service to their community. It has furnished an example which will be remembered long after the names and deeds of wealthier men and women have been forgotten forever.

—*Chicago Tribune.*

MY VISIT TO AMERICA

(Continued from page 522)

and had traveled all night in order to greet us.

I was weary from the long journey, but the responsibility resting upon me to address so many Christian workers was heavy on my heart. We could only kneel and implore the Lord to help. I did not have long to think of myself, however. Moody Institute is like a large bee house, everything wonderfully organized. They have a wonderful clock which gives a signal ten minutes before the close of a lecture hour, when a bell is rung to warn the speaker that he must close in five minutes.

Dr. Gray arranged that I should speak to half of the student body in the morning and the other half in the afternoon. In both gatherings the large assembly room was crowded. In this way I daily spoke to 1200 students. Besides, I spoke in the old Moody Church on two evenings to 800 Evening School students. How often did the saintly Moody speak of that place!

The theme of my lectures was the "Holy Spirit, His Person and Work in the Believers." I spoke fourteen times in five days. I have never been in a place where the Holy Spirit worked with such power. On Saturday we had a prayer hour when many tokens were received of the mighty way in which the Lord had worked during the week. Many students asked my wife and myself for a pastoral visit. What was said there is too sacred to mention. I can only repeat that I thank God that He blessed the work of His unworthy servant.

On Sunday afternoon I had another Bible hour and spoke to 600 young people of the Moody Church, and at 6 o'clock in the evening we left for Philadelphia. The Moody Institute is a large place, with almost a thousand daily in its dining room, yet we always felt "at home." My wife and I regretfully left the city where God had so greatly blessed us the whole week. We will never forget our departure. At the railroad station we met our dear friends, Mrs. Ickes and her daughter, also our Brother Armin Holzer, who bade us God speed till we should meet again.

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 Bible Teacher, Extension Staff, Moody Bible Institute

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A militant and scholarly defence of orthodoxy

THE FAMOUS NEW YORK FUNDAMENTALIST-MODERNIST DEBATES

The Orthodox Side



By REV. JOHN ROACH-STRATON, D. D.

Pastor Calvary Baptist Church, New York City

There were four debates in this series, and they were attended by throngs that overflowed Carnegie Hall, New York. The first debate was on the Birth of Christ in the World of God. The second was on Evolution. The third was on the Virgin Birth, and the last was on the Deity of Christ. The victory of Dr. Straton in these debates proved conclusively that the truths of revealed religion can be successfully defended against the assaults of rationalism and modernism and infidelity in all its forms.

This book contains the full text of Dr. Straton's side of the debates, while Dr. Potter's line of thought is sufficiently indicated in Dr. Straton's rebuttal speeches, in which he overwhelmingly answered the doubts and denials of his distinguished opponent. This book, therefore, has been hailed as probably the best summary available of the Fundamentalist position in these much discussed controversies.

A significant thing about this debate was that there were conversations as a result of Dr. Straton's messages in each debate, and the book is being used, not only to enrich the faith of believers but to save the lost. Many strong and inspiring press reviews and personal tributes have been paid to this book. The book is handsomely and durably bound in cloth. It is printed by George H. Doran Company of New York, and should be in every Bible loving home. Price \$1.50 postpaid.

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that the law is broken now. It is not through the peddling of nonintoxicants that the bootlegger makes his profit. The demand for illicit liquor will not be curtailed by raising the alcoholic content to the possible limit permissible under a constitutional provision forbidding the manufacture and sale of intoxicating beverages.—*Chicago Evening Post*.

HEALTH CONDITION AT WINONA, INDIANA

Dr. Wm. F. King, state health commissioner, visited Winona June 1 and made the following written report:

"Together with Mr. Lewis S. Finch, sanitary engineer, and Mr. I. L. Miller, state food and drug commissioner, I have made a visit of inspection to Winona Lake.

"The recommendations made by the State Board of Health in reference to the permanent sanitation of the grounds at Winona Lake are being carried out both by the officials of the Town of Winona Lake and the Winona Assembly and Bible Conference.

"The water supply has been tested in the laboratory of the State Board of Health for eight months past at regular intervals and has been found satisfactory in every instance. There has not been a single case of typhoid fever since July last at Winona Lake.

"The town board is carrying out plans for complete purification and disposal of all sewage. A sanitary officer is in charge of all matters pertaining to sanitation. All milk sold on the grounds is completely pasteurized, and every possible precaution for safeguarding the public health is being carried out."

CRIME INCREASE

Mr. Edward E. Gore, president of the Chicago Crime Commission, in addressing the Cincinnati Chamber of Commerce, according to the *Chicago Tribune*, said: "The crime situation is well understood by the average citizen. Neither evidence nor argument is needed to satisfy the man in the street that there is throughout the United States a rising tide of crime.

"The outstanding cause of the increase of crime is, in the judgment of many observers, the failure to inflict prompt and adequate punishment on the criminal.

"All of the complications and embarrassments in the criminal laws and their administration grow out of the industry of the defendants' representatives finding new ways to delay trial and to induce acquittal.

"We may not all however give proper weight to the effect of social changes which have taken place within the last decade and which undoubtedly have done much to bring about an increase of crime. The home life of the average family has been revolutionized by the use of the automobile. Parents use it for many purposes and when using it are out of touch with their children.

"The average youth of today spends with his parents less than half the time

that he would have spent had he belonged to the next older generation. This means diminished opportunities for the impression upon the mind of the child of what are the wages of sin.

"The automobile should not be given all the blame, however. There are many other causes for the neglect of child training, foremost of which is that divorce has become altogether too common.

"Particular stress is placed upon the neglect of children in their bringing up, because the great majority of defendants brought to book in the criminal courts are under twenty-five years old."

PRIMITIVE MAN

He was a fierce and brutal shape, the man of time remote; he had the features of an ape, the whiskers of a goat; he dug his burrow in the clay with implements of bone; he had no music mill to play, no radio or phone. When darkness fell he had no light that would dispel the same, and so the long, long winter night seemed endless, stale and tame. The world was dark ere culture's morn, and all it knew was woe; and I am glad I wasn't born a million years ago. The scientists are turning stones, and place in sacks and crates the time-discolored skulls and bones of ancient delegates. I read their tales of toil and dread, of desert caravan, and when I chase myself to bed I dream of ancient man. I seem to track through swamp and glade the warthog to its lair, and slay it with my wooden spade, and eat its shoulders there. I seem to drink from murky brooks where crocodiles repose; I have no saxophones or books or helpful things like those. And when I wake at break of day, and look around my shack, with all its trappings brave and gay, and books in stack on stack, I thank the gods through mellow tears, I didn't start to grow about five hundred thousand years—or more than that—ago!—Walt Mason in *Chicago Daily News*.

MODERNISM IN JUDAISM

Rabbi Stephen S. Wise recently came into the limelight briefly through certain utterances made in connection with a disagreement between different elements of Jewry in the Zionist or "back to Palestine" movement. Rabbi Wise, who is one of the most prominent Jews of America, declared that it must be admitted that Jesus actually lived as a man, and that his teachings must be accepted by mankind. Many people, no doubt, have taken this as an instance wherein an adherent of Judaism has come over, or is in the process of coming over to Christianity. Not so at all. Rabbi Wise is not an orthodox Judaist but is one of the leaders of what is known as the Reformed branch of that ancient religion. In other words he is a modernist who has come out of Judaism just as our other modernists of the more outspoken type have come out of Christianity. He repudiates the historical background of his own race religiously, just as our Unitarians and other modernists reject the historical

background of Christianity as we have it in the Scriptures. Like them, he believes in the ethical teachings of Jesus the man, but he does not believe in Jesus the Christ, in Christ the Son of the living God as Peter confessed Him and as all men must confess Him who truly receive and know Him. So there is nothing new or extraordinary or startling in the declarations of Rabbi Wise concerning Jesus. They have absolutely no significance, except to those who are uninformed as to his true position. His disagreement with orthodox Hebrews means nothing whatever from a Christian standpoint. The case of all of them is accurately described by the apostle Paul in the eleventh chapter of Romans.—*Bertrand (Neb.) Independent*.

WOMEN AND LAW ENFORCEMENT

The Woman's National Committee for Law Enforcement has undertaken to arouse the women of the country this summer to their responsibility for the integrity of the Eighteenth Amendment.

The committee, under the general chairmanship of Mrs. Henry W. Peabody of Beverly, Mass., is the representative of nine great national women's organizations including the Federation of Women's Boards of Foreign Missions, King's Daughters, National Council of Women, W. C. T. U., General Federation of Women's Clubs, Y. W. C. A., Congress of Mothers and Parent-Teacher Association and the Lend-a-Hand Society.

Meetings are being organized, volunteer speakers recruited and educational matter prepared for wide distribution. This will cost money, of course, and the committee is appealing for support for its work. One "wet" organization is spending nearly half a million dollars this year. The woman's committee needs only a fraction of that but the need is imperative.

Checks should be made to Hilda L. Olson, treasurer, and sent to the headquarters, National Y. W. C. A. Bldg., 129 East 52nd Street, New York City.

ATHEISM COMING BACK

A reporter for the Philadelphia *Record* has made investigation, and reports that the college atheistic clubs have become an organized movement. They are fostered by the American Association for the Advancement of Atheism, with headquarters at No. 49 Vesey Street, New York. The officers of the association are: Charles Smith, president, who one time studied for the ministry at Epworth University (Methodist), Oklahoma (1908), and later studied law at Harvard (1915); Woolsey Tillis, vice-president, a writer; and Freeman Hopwood, secretary-treasurer, a descendant of a long line of preachers, and now devoting his time to the spread of atheism. This association applied for a charter to Judge Mitchel, of the Supreme Court of the State of New York, and he refused to grant it. Judge John Ford, of the same court, granted a charter to the association a week later.

We have no reason to doubt the accuracy of the report of the Philadelphia *Record*. It is a reputable and reliable

Moody Bible Institute Monthly

publication, and if its report is correct, this whole movement, with its desperate determination to destroy the faith and religion of youth, rises like a horrible specter to every loyal citizen of the United States. It is a serious blow at the foundation of this nation, in whose Declaration of Independence the Judge of the whole earth and the Creator of man is reverently and openly acknowledged in his sovereign righteousness. The oath has ever been regarded as appealing to God as a witness. When men deny the existence of God, it means the denial of all final authority and responsibility, leaving each man to think and do as he pleases. That means immorality, lawlessness and anarchy. Such an effort as this association is putting forth has never been known in the history of this nation, nor of Christian civilization. Nay, we question if the intimation of it can be found in any heathen people, civilized or savage.—*The Presbyterian and Herald and Presbyter.*

COUNTRY NEWSPAPER BUSINESS PAYS(?)

The editor of a Texas country newspaper recently moved into Dallas and deposited \$50,000 in one of the local banks. He had been publishing his little country paper for thirty years, and had moved to the city with a round \$50,000 to his credit. When asked the secret to his great financial success, he said: "I attribute my ability to retire with a \$50,000 bank account after thirty years in the country newspaper field to close application to duty, also hewing to the mark and letting the chips fall where they may, the most rigorous rules of economy, never spending a cent foolishly, everlastingly keeping at my job with a whole heart, and the death of an uncle who left me \$49,999.50."—*The Outlook.*

A DEBT OF HONOR

Jacob Bunn is dead. He was president of the Sangamon Meter Company, the Illinois Watch Company, and the Marine Bank of Springfield, Ill. Men of greater wealth and greater importance in the business world die every few days and receive only the briefest mention in the back pages of the newspapers. Mr. Bunn's death was recorded on the first pages.

In 1878, nearly fifty years ago, the bank of which Mr. Bunn's father was president failed. It was by no means a dishonorable failure. There was no legal obligation and most men would say no moral obligation on the part of the family of the bankrupt to repay the depositors. Nevertheless, the family, headed by Jacob Bunn, who has just died, assumed the obligation as a debt of honor. Last Christmas the depositors or their heirs were repaid in full, principal and interest. It required a million dollars to clear the slate.

The sum was large, but it was not the size of the payment alone which made it significant. Much more significant was the recognition of the fact that the debts, though legally dead, were still debts until they were paid. At the time of the failure

the depositors had received some 70 cents on the dollar. The family honor, so the Bunks felt, was involved in the failure to pay in full. The family honor was something which could not be compromised.

Mr. Bunn and the members of his family might have used their million dollars to endow a public library, an art museum, a hospital, or some other philanthropy. We venture the prediction that the repayment of their debt of honor has been of far greater service to their community. It has furnished an example which will be remembered long after the names and deeds of wealthier men and women have been forgotten forever.

—*Chicago Tribune.*

MY VISIT TO AMERICA

(Continued from page 522)

and had traveled all night in order to greet us.

I was weary from the long journey, but the responsibility resting upon me to address so many Christian workers was heavy on my heart. We could only kneel and implore the Lord to help. I did not have long to think of myself, however. Moody Institute is like a large bee house, everything wonderfully organized. They have a wonderful clock which gives a signal ten minutes before the close of a lecture hour, when a bell is rung to warn the speaker that he must close in five minutes.

Dr. Gray arranged that I should speak to half of the student body in the morning and the other half in the afternoon. In both gatherings the large assembly room was crowded. In this way I daily spoke to 1200 students. Besides, I spoke in the old Moody Church on two evenings to 800 Evening School students. How often did the saintly Moody speak of that place!

The theme of my lectures was the "Holy Spirit, His Person and Work in the Believers." I spoke fourteen times in five days. I have never been in a place where the Holy Spirit worked with such power. On Saturday we had a prayer hour when many tokens were received of the mighty way in which the Lord had worked during the week. Many students asked my wife and myself for a pastoral visit. What was said there is too sacred to mention. I can only repeat that I thank God that He blessed the work of His unworthy servant.

On Sunday afternoon I had another Bible hour and spoke to 600 young people of the Moody Church, and at 6 o'clock in the evening we left for Philadelphia. The Moody Institute is a large place, with almost a thousand daily in its dining room, yet we always felt "at home." My wife and I regretfully left the city where God had so greatly blessed us the whole week. We will never forget our departure. At the railroad station we met our dear friends, Mrs. Ickes and her daughter, also our Brother Armin Holzer, who bade us God speed till we should meet again.

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This book contains the full text of Dr. Straton's side of the debate, while Dr. Potter's line of thought is sufficiently indicated. Dr. Straton's logical speeches, in which he overwhelmingly answered the doubts and demands of his distinguished opponent. This book, therefore, has been hailed as probably the best summary available of the Fundamentalist position in the present church controversy.

A significant thing about the debates was that there were over seven thousand as a result of Dr. Straton's messages in each debate, and the books sold were not so much to save the faith of believers but to save the lost. Many strong and interesting press reviews and personal tributes have been paid to this book. The book is handsomely and durably bound in cloth. It is printed by George H. Doran Company of New York, and should be in every Bible loving home. Price \$1.50 postpaid.

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"Your religion is all moonshine," said a scoffer to a Christian.

"Thank you for the compliment," was the ready answer. "Christ is the light of the world, and we Christians only reflect Him as the moon reflects the light of the sun."—*S. S. Quarterly.*



A MORE IMPORTANT INTEREST

Two Sunday-school teachers were discussing the teaching of a certain lesson. "Did you discuss with the class the distance from Cana to Sychar?" one of the teachers asked.

"I did not mention it," replied the other, "because I was so distressed about the distance of some of my pupils from Christ." And this teacher had touched the important problem. *Soul-winning is the thing that should more vitally interest us all.*—*S. S. Quarterly.*



A GREAT DIVINE'S CONVERSION

That great preacher and writer, Horace Bushnell, when he was the most popular teacher in Yale University, a young preacher found it impossible to get any response from the students who came to hear him preach, and found that they were influenced against religion by the well-known disbelief of their beloved tutor. He sought out Bushnell, and said: "Professor Bushnell, if these things that I am preaching are so, wouldn't you like to know it?"

Bushnell, after a thoughtful pause, said: "Certainly I would like to know it, if the thing is reliable and praiseworthy."

Then said the minister: "You can know it, if you just be candid."

"How?" said Professor Bushnell.

"Take Christ's own challenge," said the minister, "and here is that challenge: '*If any man willeth to do the will of God, he shall know of the teaching, whether it is of God.*'"

"But," said Bushnell, "I do not know how to start. I do not know that there is any God at all. How could I start?"

"Start like this," was the reply: "Oh, God, if there be such a Being, give me light on this matter of religion. If Thou hast any interest in my getting light, and if Thou wilt give me light, I will follow such light wherever it leads. Take that clue, and you will find God."

Professor Bushnell said: "I will take it."

Three days afterwards Bushnell came back and stood on the rostrum of the chapel, and said to his students: "My men, I have a wonderful thing to tell you. I laughed to scorn all that this man preached, and all the rest of them. I have found out that I was in the darkness and they were in the light. I have put God to the test, and I am henceforth His disciple and friend forever."—*So. Cross.*

THE EARNEST BLACKSMITH

Andrew Murray relates that in South Africa there was an infidel blacksmith whom no one could deal with. One day the minister sent the elder of the church, a clever and pious man, to see him. He argued with him, but he could not be convinced; it was of no use. But there was an old farmer who had prayed for years for that infidel.

Early one morning he took his horse and rode to see this man, who greeted him with, "Well, what brings you here at this hour?"

The old farmer stammered badly, and when he was greeted like this, he could not get a word out. The infidel laughed. This made it worse.

At last the old man burst into tears, and stammered out: "I am so anxious about your soul," and hurried away. This led to the conversion of the infidel.

See the heavenly treasure in an earthly vessel! The difficulty with some vessels is that they are too high. The lower down the easier to fill. Some vessels may be clean and empty, but not low enough. Therefore, God cannot fill them.

"Oh," exclaims Murray, "let us pray. Lower down, lower down, lower down, Lord; nothing, nothing, nothing, that God alone may be exalted."—Selected.



A PULPIT SUPPLY

A young clergyman who was in the habit of spending his summer vacations in North Dakota, one day visited a town some miles away from the one where he was staying. He went to the local barber to get a shave. The barber, like all his fellows, was a more or less loquacious soul. He showed friendly interest in the stranger, who, by the way, was not dressed in clerical garb. He began to question him:

"Stranger here, ain't you?" The parson admitted it.

"Travelling man?" said the barber.

"No," said the parson.

"Where are you staying?" asked the barber.

"I am supplying the pulpit," said the parson.

"Supplying the pulpit!" echoed the barber, who had never heard the phrase before. "With what?"

That question set the clergyman thinking. He began to ask himself what he actually was supplying that pulpit, and to examine the quality of service he was giving. It made him resolve to improve it. The chance remark of that barber made a changed man of him. It knocked the self-satisfaction out of him, for one thing, for it made him realize that he had been taking too much for granted, and that what he was getting had perhaps been more than he was giving.—Selected.

HELP THE LAME!

"Make straight paths for your feet, lest that which is lame be turned out of the way" (Heb. 12:13).

It is told of St. Wenceslaus, the Christian king of Bohemia in the tenth century, that one night he was going to his devotions in a remote church, barefooted among the snow and ice, and the servant who attended him began to faint and lag behind, until the king commanded him to follow and set his feet in the steps which his own feet should mark for him. The servant's courage was revived, and he followed his king to the end.

The test of the road will be, not that we arrived safely, but how did others fare who used it after us, especially the lame!—John MacBeath.



THE UNWRITTEN ESSAY

A number of ministers were assembled for discussion of difficult questions, and among others it was asked how the command "to pray without ceasing" could be complied with. Various suppositions were started, and at length one of the number was appointed to write an essay upon it, to be read at the next monthly meeting. A female servant who had overheard the above exclaimed, "What, a whole month wanted to tell the meaning of that text? It is one of the easiest and best texts in the Bible."

"Well, well," said an old minister, "Mary, what can you say about it? Let us know how you understand it. Can you pray all the time?"

"O yes, sir."

"What! when you have so many things to do?"

"Why, sir, the more I have to do, the more I can pray."

"Indeed! Well, Mary, do let us know how it is; for most people think otherwise."

"Well, sir," said the girl, with great modesty, "when I first open my eyes in the morning, I pray 'Lord, open the eyes of my understanding'; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and as I begin to work, I pray that I may have strength equal to my day. When I begin to kindle the fire, I pray God's work may revive in my soul; as I sweep the house, I pray that my heart may be cleansed from all its impurities; while preparing and partaking of breakfast, I desire to be fed with the hidden manna and the sincere milk of the Word; when I am busy with the little children, I look up to God as my Father and pray for the Spirit of adoption, that I may be His child, and so on all day. *Everything I do, furnishes me with a thought for prayer.*"

"Enough, enough!" cried the old divine; "these things are revealed to babes and often hid from the wise and prudent. Go on, Mary," said he, "pray without ceasing, and as for us, my brethren, let us bless the Lord for this exposition and remember that He has said, 'The meek will He guide in judgment.'"

The essay, as a matter of course, was not considered necessary after this little event had occurred.—*Lutheran Witness.*

Moody Bible Institute Monthly

Young People's Society Topics

John C. Page

July 11

What Does Jesus Teach About Humility?

Matthew 18:1-14

The question of the disciples, which appears in the first verse of our Scripture lesson, indicates their selfish ambitions. On two different occasions our Lord had announced His death and resurrection. Notwithstanding this the disciples were still reasoning among themselves who should be the greatest (Luke 9:46).

The answer to the question in verse 1 is found in the verse that follows. The Master instructs the disciples by using an object lesson, even that of a little child. He teaches them that the way into the kingdom is in the words of verse 3, "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." It is the same lesson as the one taught to Nicodemus and recorded in the third chapter of John. As a child enters the world by natural birth, so must we enter the kingdom by a supernatural birth. Humility, gentleness, meekness and kindred graces are part of the fruit of the Spirit and not the product of nature (Gal. 5:22).

Beginning with verse 5 our Lord teaches that the children of the kingdom are identified with Him. Injury to them is injury to Him; service for them is service for Him. The words of verse 10 are very significant, "Take heed that ye despise not one of these little ones."

The characteristics of the children are lowliness and dependence. The Master taught that no one can do much good in the kingdom who is concerned about his own place and position. This was taught by example as well as precept. In the thirteenth chapter of John our Lord takes the place of menial service, even washing the disciples' feet. There is a symbolic lesson in this act, but on the surface of things there is a clear teaching that the greatest Christian is the one who can perform the most humble tasks with gladness, thinking of the welfare of others rather than the exaltation of himself.

July 18

What We Learn from the Out-of-Doors

Psalm 19:1-6

This psalm may be regarded as a song of praise setting forth the power of God in nature and in His Word. The transition from the revelation of God in nature to the unfolding of Himself in His Word is not at all unusual. The psalmist looks at nature and the heavens and sees the evidence of the glory of God. As another has well said, "The heavens preach a never-ceasing sermon on God, which goes as far as the heavens themselves." Nature's instruction is universal; God

is not without witness anywhere. Nevertheless, because of sin and the blindness of spiritual perception of our fallen nature, we are not able to find God to the satisfaction of our hearts without the additional revelation of Himself in His Word and through His Son.

In His Word God often calls us to consider His works: "Consider the lilies of the field," "Consider the fowls of the air." The word "consider" means "to think" or "meditate upon," "to observe and ponder." In the hearts of those instructed by the Holy Spirit this leads to worship.

It is easy to overestimate the power of nature. This is frequently done by those to whom the salvation of God is unknown in experience. Mr. Emerson says, "In the woods we return to reason and faith. There I feel that nothing can befall me in life; no disgrace, no calamity that nature cannot repair." This is an exaggeration, for there are calamities in the inner life that might befall one even in the woods and which nature could not repair. It would require the touch of God in Christ to do this.

In the out-of-doors we may learn the lessons of wisdom and patience. We may watch the plowman working and waiting for his harvest. We may observe that roses have thorns, and things are not always what they seem, but the troubled world does not find its peace there. In its deep spiritual sorrow and need it follows on to know the Christ of God in the glory of His power and the light of His saving grace.

July 25

How Are We Supplying Africa's Need for Christ?

Acts 8:26-40

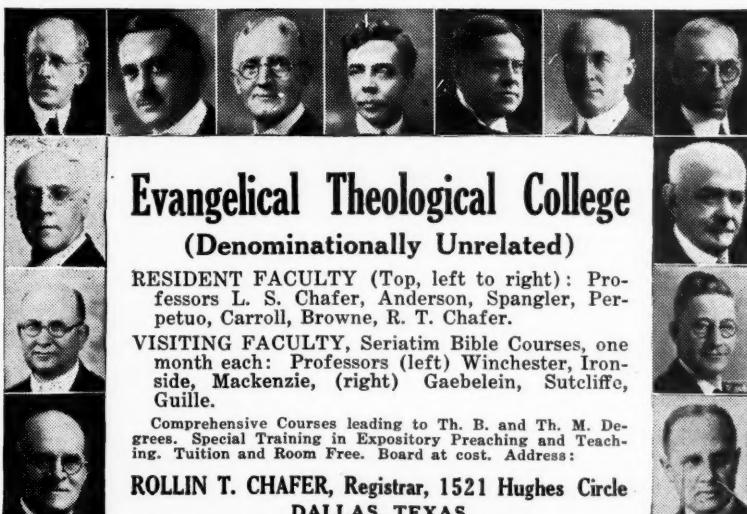
What is Africa's need? It is precisely

the same as that of the Ethiopian in our Scripture lesson. He was waiting for some man to guide him into the way of truth. Although trying to use what he had, he was yet without understanding. Evidently he had some knowledge of God, but not a saving, satisfying knowledge, not the knowledge of God in Christ. So with Africa. It is not a Jewish knowledge of God that Africa needs, not a Mohammedan knowledge of God, but a knowledge of God in Christ Jesus, that knowledge referred to in John 17:3, where the Master said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

Philip was a wise Christian worker. He took the inquirer just as he was "and he preached unto him Jesus." This is always God's way. It may be done by word or deed, but it must be done if the deep needs of human hearts are to be met (Acts 4:12).

As a result of Philip's method in dealing with this man we read in verse 39, "He went on his way rejoicing." Surely the truth is plain and the lesson evident. First, there is need, then a provision to meet it, after that the joy of discovery. Different words may be used to describe this scene, but the main features are unchangeable—sin, salvation, satisfaction; ruin, remedy, rejoicing. "This is the way, walk ye in it."

From the book entitled *The Progress of World-Wide Missions*, by Dr. R. H. Glover, we learn that the area of Africa is twelve million square miles, and its population about one hundred and fifty millions. Stanley called Africa the dark continent. The term is fitting from several points of view. For example, its native religions are vile and degrading and have left their followers in the blackness of darkness morally and spiritually. The African religious philosophy has given rise to various horrible practices. It has led to human sacrifice to avert vengeance and win the favor of the false gods that are worshiped. It has produced witchcraft, that fiendish system which has taken a toll of countless



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Who commanded the Sun and Moon to stand still?

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lives. In a book entitled *Daybreak in the Dark Continent*, it is stated that four million people are killed annually in the endeavor to discover witches. In other words, the religion of the Africans is a religion of terror and hate. In the things which pertain to God he lives in great darkness.

August 1 Wise and Unwise Decisions Genesis 13:5-13; 1 Kings 3:5-15

Lot's choice was based on appearances, "Lot lifted up his eyes and beheld all the plain of Jordan that it was well watered everywhere; then Lot chose him all the plain of Jordan." In 2 Peter 1:9 we read of those who through lack of certain spiritual qualities "cannot see afar off." This describes the man Lot. He saw only what was near at hand. The great spiritual verities were hidden from him. Yet he is referred to as a righteous or just man. The lesson is obvious. It is possible to be righteous, to be a Christian, and yet to make unwise choices as this man did.

The law of cause and effect may be resorted to at this point. Regarding Lot's choice as an effect, we may well ask the cause of it. First of all, Lot walked with Abraham rather than with God. He did not have the spiritual appreciation and the power of faith which Abraham possessed. Then again he walked by sight rather than by faith, and as a matter of course when the crisis came he chose wrongly and his decision ended in disaster.

Under the gain and loss column we may figure as follows: he gained position, place, power. He tried to reform Sodom, but failed. His loss was severe: he lost his pilgrim manner of life; he lost his testimony, without which life has no real joy; he lost his good name, which should have been esteemed above all manner of riches; he lost his home, his wife, his daughters; he lost everything except his life. All of this was the result of an unwise choice.

In the book of Kings we read of a choice made by Solomon at a time of crisis. This choice was not made from selfish purposes, nor from desire to accumulate, but out of an intense desire to do justly, to act wisely and to honor God.

The serious thing about all this is that God deals with us on the basis of

our secret choices. The prayer which comes into actual consideration before Him is the desire of the heart. What we supremely desire discloses our real selves and is the basis on which God deals with us. To stand in the presence of God as Solomon did and to say, "I am but a little child; I know not how to go out or to come in," is a confession of need. It denotes the childlike spirit and is the beginning of real wisdom. To choose the ways of God and the salvation of God as it is revealed in Christ is our chief good. It is easy to make such a choice after making the confession that Solomon made.

BURBANK AND DAVEY

Here were two great naturalists working with the instruments of nature, and yet one believed that death is the end of life and the other that death is but a door to a new existence. It is difficult to realize that such dissimilar views could be held by men whose work, in the main, was along the same general lines.

Burbank spent his closing days in proclaiming a doctrine of atheism; John Davey to expound the Christian religion. His book, *A Prayer-Made Man*, written after he was 70, is a striking testimonial of efficacy of prayer. Strange, indeed, that as death drew near one should turn his face toward the setting and the other toward the rising sun.—Akron News Service.

THE LITERAL AND THE SPIRITUAL DAVID

If we read over the Psalms first with an eye to the literal David the meaning is obvious and put beyond all dispute by the sacred history. There is indeed an uncommon glow in the expression, and sublimity in the figures, and the diction is now and then exaggerated as it were on purpose to intimate and lead us to the contemplation of higher and more important matters concealed within. In compliance with this admonition, if we take another survey of the Psalms in relation to the person and concerns of the spiritual David, a noble series of events immediately rises to view, and the meaning becomes more evident, as well as more exalted. The coloring which may perhaps seem too bold and glaring for the King of Israel will no longer appear so when laid upon his antitype.—Bishop Lowth.

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Moody Bible Institute Monthly

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. LaSalle St., Chicago.—Editors.

PREVENTING SIN

E. P., Boonville, New York.

Question: What was the sin that kept Moses and Aaron out of the promised land?

Answer: The sin of self-glorification and failing to give the glory to God for the miracle He wrought through Moses at Meribah (Num. 20:10, 12).

HASTENING THE DAY

L. E. R., Atoka, Okla.

Question: Can human effort hasten the millennium?

Answer: There is a sense in which it can. While God has a definite program it seems in some measure to be contingent upon human co-operation. For example, Jesus Christ made this statement: "And this gospel of the kingdom shall be preached in all the world for a witness unto all the nations; and then shall the end come." Does not this make the time of the closing up of the affairs of the present age depend upon our efforts? Again, the apostle Peter writes, "Looking for and hastening the coming of the day of God" (R. V., margin). So that we conclude that the beginning of the day of wrath which shall end the church age and introduce the kingdom age is not immutably fixed by God, but in some measure hinges upon human co-operation.

BAPTIZING FOR THE DEAD

K. M. S., Jacksonville, Fla.

Question: How can the living be baptized for the dead? What does 1 Corinthians 15:29 mean?

Answer: Three principal interpretations have been given to this: (1) That the baptized persons were substitutes for others who had believed, but who had died before being baptized. We reject this explanation as unscriptural upon the face of it. We cannot be baptized by proxy any more than we can be saved by proxy—especially after death. (2) That people believed in being baptized in view of approaching death—as a duty postponed until the last minute. But nothing in the context supports this view. (3) That people were baptized because of the belief that those who had been baptized into Christ would be raised in the resurrection of believers. Paul is arguing in this chapter for the fact of the bodily resurrection. He says, in effect, if there be no resurrection, what is the use of being baptized? If death ends all, why be subject to baptism? But in view of the certainty of the coming resurrection of the body, baptism is a reasonable ordinance.

THE BAPTISM OF THE HOLY SPIRIT

C. B., Nodomis, Sask.

Question: Is it scriptural to pray for the baptism of the Holy Spirit?

Answer: Our opinion is that it is unscriptural. The Christian receives the baptism of the Holy Spirit when he is born again or saved and becomes a member of the body of Christ. What we are to seek is the filling of the Holy Spirit, not the baptism. Seeking the baptism may open the door for evil spirits to enter, as has sometimes been the case.

HOLINESS AND IMMORTALITY

T. H. C., Kokomo, Ind.

Questions: (1) Will you cite some reliable information as to the teaching of the Bible upon the subject of holiness or sanctification? (2) When did the doctrine of immortality originate among the Hebrews?

Answers: (1) For a brief clear statement we would refer you to Chapter V in the booklet entitled *His Church*, by Grant Stroh. (2) Probably it was handed down from the beginning of the race. The oldest statement of the belief is probably the one in the nineteenth chapter of Job, verses 25-27. Abraham also believed in a future life, as we learn from Hebrews 11:10, 16.

CHRIST PAID IT ALL

H. L. F., Welden, Kan.

Questions: (1) What is the meaning of the writer in "Cut From the Loaf," in the April issue? (2) Since the Jews are the chosen people under the law, is it our duty to convert them to the Christian faith? Are we not told that the Jew will come into possession of the Promised Land when Christ comes again?

Answers: (1) The meaning is that Christ bore the full penalty of our sin. He met and endured "the actual execution in strict rigor of justice of the unrelaxed penalty of the law" and thoroughly discharged all our obligation. No sovereign act of dispensing power was put forth and no leniency was shown to Him. (2) The Jews are indeed God's chosen people and will come into possession of the chosen land. While the nation as a whole is now under God's displeasure because their rulers rejected Christ, yet we are under obligation to save as many as we can individually. The church was composed of Jews at the beginning and a remnant is being saved and incorporated into the church. Read Romans 10 and 11.

THE INSPIRATION OF PAUL

W. S., Stemmers Run, Md.

Question: Was what Paul said in 2 Corinthians 11:18-33 inspired, since he prefaches his boasting with the words, "That which I speak, I speak not after the Lord?"

Answer: The meaning seems to be that he was not speaking after the example of Christ, but in order to meet those weak in the faith upon their own low ground in the defense of his apostleship. What he wrote was none the less inspired by the Holy Spirit. That is, the Holy Spirit caused the recording of the fact that what he thus spake was "not after the Lord."

ONE CAIN OR TWO?

B. W. M., Alsea, Ore.

Question: Do you agree with the statement by E. E. Nourse in the *New Bible Dictionary*, published by Funk and Wagnalls, that the Cain mentioned in Genesis 4:16 is not Cain the murderer of Abel? That is, that the Cain of verse 16 is not the Cain of verse 12.

Answer: We do not so agree. This is a sample of the destructive criticism in that modernistic Bible dictionary. He cannot prove a single misleading statement in the article referred to. If he believed the Bible to be the Word of God he would think of Cain as the apostle John thought of him—"Who was of that wicked one, and slew his brother" (1 John 3:12). John knew of no Cain No. 1 and Cain No. 2.

PREACHING TO THE SPIRITS IN PRISON

W. L. B., Millersburg, Mich.

Questions: (1) Does 1 Peter 3:19 teach the possibility of repentance after death? (2) Please explain Psalm 68:18.

Answers: (1) The chief interpretations are as follows: 1. That between Christ's crucifixion and resurrection He went to Hades and made an offer of salvation to all the wicked dead. The objection to this is that nothing is said here about His preaching the gospel to them. Moreover His message is confined to only those who lived before the Flood. Why give them another chance and pass by all the wicked who had died since the Flood? 2. That Christ was quickened by the Holy Spirit, by which Spirit He had preached through Noah to the wicked men of his day, and whose spirits are now imprisoned. But the Revised Version is probably correct here in not capitalizing the word "spirit." A contrast is being drawn between the two parts of Christ's nature. In the flesh He was put to death, but in His spirit He was made alive, while His body was dead, and went to Hades, where He preached to the spirits in prison who had been disobedient in the days of Noah. His preaching, however, was not for the purpose of a second probation, for it contained no message of salvation, as we shall see. 3. The third interpretation is that these imprisoned

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spirits were not dead persons, but fallen angels to whom the victory of Christ was now being heralded. In support of this we present briefly the following:

(a) The word "spirits" ordinarily refers to beings of the unseen world, and not to men. It is the generic term for angels. (b) 1 Peter 3:19 should be interpreted in the light of 2 Peter 2:4; Jude 6, 7, and Genesis 6:1-7. From these passages we learn that certain angels sinned, left "their proper habitation," came to this earth, and indulged in immoral practices. They left their spirit bodies and descended to the level of sinful human beings. Satan used them as his willing subjects to corrupt the race of Adam. It was for this awful sin that they were placed in chains (imprisoned) to await their final doom. (c) The message preached to them was not a message of salvation. The Greek word used here for "preaching" is not the word indicating good news, but a word meaning to herald or proclaim, and in this instance to proclaim the triumph of Christ through His cross, or to proclaim His kingship and His kingdom. Angels and authorities and powers, both good and evil have been made subject unto Him (v. 22). Christ is King, whether in heaven or earth or hell, and every knee will yet bow to Him. (See Gray's *Spiritism and the Fallen Angels*).

(2) In David's time the words, "Thou hast ascended on high, thou has led captivity captive" expressed the Lord's complete victory over the foes of His ancient people. But in applying them to Christ, the apostle Paul (Eph. 4:8; Col. 2:15) portrays the victory of Christ over all opposing spirits, whether Satan or demons; and when Christ ascended on high He bestowed the gift of the Holy Spirit, through whom God would tabernacle with men.

CHRIST AS KING

I.O., Durand, Mich.

Questions: (1) In John 18:36, 37 did not Christ deny that He was an earthly king? (2) Did not Christ change His plans when He saw that the Jews would not receive Him as their king and decide to found a church instead of a kingdom?

Answers: (1) If He had stopped with the first part of the verse, we might so conclude; but He modifies that statement by the closing words, "but now is my kingdom not from hence." That is, the time had not come for the establishment of His earthly kingdom. (2) At a particular period in His ministry Christ began to speak to His disciples in private about His church. But this does not mean that Christ changed His plans. His kingdom upon the earth will yet be established. This accords with the prophecies concerning the kingdom in the Old and New Testaments. Moreover, Christ knew before He came to the earth that the Jewish nation would crucify Him. The fifty-third chapter of Isaiah, and the twenty-second Psalm clearly portray the fact of His crucifixion. But He also had in mind before He came the formation of the church, which is mentioned in the Old Testament

a number of times, although the meaning of the prophecies was not clearly understood by the men through whom they were given.

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What the church needs today is a more vital creed. Its "hair-spring" needs adjustment to the complex demands of the present, but it is foolhardy to think of throwing this mechanism away. Creeds have stood at the helm of Christendom for ages, guiding our sacred ship—the church. Now that the storms beat hard against its prow, let us not abandon the only instrument of control, but let us man the ship completely, strengthen the masts, and perfect its sacred helm.—Fred R. Lundgren.

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International Sunday-school Lessons

P. B. Fitzwater

July 11

The Childhood and Education of Moses

Exodus 2:1-10; Acts 7:22

Golden Text:—Train up a child in the way he should go and when he is old he will not depart from it.—Proverbs 22:6.

The last lesson closed with the edict for every male child of the Israelites to be cast into the river. In this lesson we see this very cruel measure resulting in bringing into Pharaoh's palace and educating therein the very man who should afterwards shatter the Egyptian's power and set free the enslaved people.

I. Moses' Parentage (v. 1).

Both father and mother were of Levitical stock. Being from the same tribe, they had a common bond of interest and sympathy. Aside from this there seems to have been nothing at all unusual in this marriage. However, no one ever knows the possibilities which are wrapped up even in a humble marriage. Amram had the good judgment to choose for a wife a woman who possessed sympathies and ambitions in harmony with his own. Such a marriage has never been known to fail. It is incumbent upon those who marry, that Christian marry with Christian.

II. Moses' Birth (v. 2).

Two children, Aaron and Miriam, were born to Amram and Jochebed before Moses. However, Moses was the first one that his mother was assured was to be the deliverer of the chosen people. There was something striking about this child which caused her to believe that it was sent of God. She saw that he was a "goodly child." In Stephen's speech (Acts 7:20) he asserts that the child was "exceeding fair," or fair to God. No doubt his mother believed him to be the deliverer of his people and instilled that truth in his mind from childhood. Because of this belief she had confidence that somehow God would save him from the cruel hand of the King.

III. Moses' Preservation (vv. 3-8).

Though Pharaoh's edict was in force, his mother's faith was such as to cause her to ignore it and hide Moses for three months. The hiding of the child was not because of fear, but because of faith (Heb. 11:23). It was her faith which made her brave to ignore the king's edict. The unfailing antidote for human fear is a vital faith in the living God (Ps. 27:1). Though Moses' mother had faith, she did not ignore the proper use of means. Pharaoh's plan was that every male child should be destroyed, but God had planned otherwise for this child. Perhaps the story of how Noah and his family were saved in the ark

suggested to his mother the expediency used, namely, the ark of bulrushes. Doubtless she was familiar with the place where Pharaoh's daughter came to bathe, and believed that somehow through her the child would be saved. She placed the ark at the particular place where it would attract attention. It is interesting to note the steps as pointed out by another, by which God's plan was carried out.

1. The Mother's Wit.

She placed the baby at the proper place and at the opportune time. Then, too, Miriam was no doubt stationed as a watch to aid in the affair (v. 4).

2. A Faithful Sister (v. 7).

Had Miriam not been faithful, humanly speaking, Moses' life would not have been preserved and properly nursed and educated at the proper time. This should be a worthy example for every sister, causing her to exercise watchcare over her brother. How many brothers have thus been saved through the fidelity of a sister!

3. A Woman's Curiosity (v. 5).

This strange object among the flags attracted the attention of Pharaoh's daughter and she directed her maids to bring it to her. We thus see how that this prominent trait in a woman—curiosity, can be used to good account.

4. A Woman's Compassion (v. 6).

When the ark was brought and opened the baby wept. That woman has lost her feminine instinct who is unmoved with compassion at the cry of a lonely, motherless baby.

5. The Baby's Tears (v. 6).

The tears aroused her womanly instinct, and at the suggestion of Miriam the baby's mother was hired to nurse her own child. No one can nurse a child so well as its own mother. The hand of providence is clearly discernible in all these movements. God accomplishes the supernatural by means of the natural.

IV. Moses' Education (v. 9).

1. Moses Was First Educated at His Mother's Knee.

During this time his character took form. Here his mind was filled with the Word of God and he was made acquainted with the Jewish hopes and prospects. In these early years no doubt the indomitable purpose was fixed to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season (Heb. 11:24-26). Seeing by faith the destiny of her child, Jochebed made good use of her time.

2. At the Egyptian Court (v. 10).

It was here that he became acquainted with all the wisdom of the Egyptians (Acts 7:22). This was of great importance. It peculiarly qualified him to be the lawgiver and historian of his people. God can use and does frequently use

uneducated men and women, but other things being equal, the one whose natural powers have been developed by education, becomes mightier in the hand of God to carry on His work. The two outstanding instances of this in sacred history are Moses and Paul.

July 18

The Call of Moses

Exodus 3:1-4:12

Golden Text:—Certainly I will be with thee.—Exodus 3:12.

While the oppression of God's people was heading up, in the providence of God a deliverer was being prepared to take up the task at the opportune hour. As we saw in a previous lesson Moses was first trained at his mother's knee, then in Pharaoh's court. In the present lesson we see that his final training was under God's immediate hand in the desert. The occasion of his being in the desert was the effort of Pharaoh to slay Moses when he heard of Moses' act in slaying the Egyptian who was found smiting a Hebrew (2:11-15). Having fled from the face of Pharaoh he took up his abode in the land of the Midianites (2:15). Soon after his arrival in the land of Midian he defended the daughter of the priest of Midian against the shepherds and watered their flock. Out of gratitude for this act of Moses, he was called into the priest's house to eat bread. While dwelling in his house he fell in love with Zipporah, a daughter, and she became his wife.

I. The Lord Speaks to Moses from the Burning Bush (3:1-6).

It was while keeping the flock of his father-in-law in the desert that the Lord appeared to Moses in the vision of the burning bush. Moses stepped aside to behold this strange sight and was taught the essential lesson of the proper approach to God. The Lord did not leave him long in suspense. He told him that He was the God of his fathers, the covenant God. As soon as he knew that it was God that was speaking to him, he hid his face. The glory of God is such that every man in his sinful state is moved to hide from him.

II. Moses' Commission as the Deliverer of His people (3:7-10).

Observe,

1. God's Active Interest in His people (v. 7).

(1) "I have seen the affliction of my people." So keenly conscious is God of all that goes on in the world that not one of His chosen ones can be touched without His notice.

(2) "I have heard their cries." We sometimes feel that God does not hear, but no cry ever goes up from the heart of his covenant child unheard.

(3) "I know their sorrows."

Many indeed are the sorrows of God's children. They are so diverse, but He knows all about them and will adapt Himself in grace to their need.

2. God's Gracious Obligation to His People (vv. 8, 9).

(1) To deliver them out of the hand of the Egyptians. He said, "I am come down to deliver them out of the hand of the Egyptians."

(2) "To bring them up out of the land."

(3) "To bring them into a good land and large—unto a land flowing with milk and honey."

3. God's Commission to Moses (v. 10).

"Come now, therefore, and I will send thee unto Pharaoh that thou mayest bring forth my people, the children of Israel out of Egypt." This call seems to have been a great surprise to Moses. At any rate, he realized his unworthiness to undertake such a task.

III. Moses' Objections Patiently Heard and Removed (3:11-4:10).

1. His Personal Unworthiness (v. 11).

He said, "Who am I that I should go unto Pharaoh?" He realized his unsufficiency for this task. Moses did not refuse to go, but laid his difficulty before the Lord. God answered this difficulty by assuring him that He would be with him. The token of His presence would be the people of Israel worshiping on the mountain.

2. The Difficulty of the People to Understand Moses' Relationship to God (vv. 13, 14).

Moses knew how unwilling they were to acknowledge him as their deliverer forty years before. Since God changes his name as he assumes a new relationship to his people, Moses inquired as to what that new relationship would be and his corresponding name. The Lord promptly met this difficulty by showing a name differing in many respects from

all others previously given. This new name is "I AM." This name is from the Hebrew verb "to be." It indicates

(1) God's self-existence.

It sets forth the idea that God is the self-existent one and the source of all existence. There is no existence apart from him.

(2) His self-sufficiency.

He said, "I am that I am." God is the unique one. He is not dependent upon any other existence. All his desires are satisfied in Himself. He does not have to go outside of Himself even to explain Himself.

(3) His unchangeableness.

"I am that I am" may be expanded to mean, I am what I always was. What I always was and am I always will be. The "I AM" of this passage is the Jesus Christ of the New Testament. Therefore the apostle could say, "Jesus Christ the same yesterday, today and forever."

3. Unbelief on the Part of the People (4:1).

This difficulty the Lord met by supplying him with credentials which could not be gainsaid. He was given the power to perform supernatural wonders (4:2). The purpose of all miracles is to authenticate the claim of a religious teacher or leader, so, in order to convince the people that God had spoken and commissioned Moses, he was given the power to perform wonders.

4. Lack of Eloquence (4:10).

He confessed that he was slow of speech and of a slow tongue. His ability to speak had not been improved by the Lord's message to him. The Lord's reply (v. 11) carried a real rebuke. He

assured him that the God who had made man's mouth could give man the ability to use it. This difficulty the Lord in His infinite patience met by providing an assistant in the person of his brother Aaron.

July 25

The Passover

Exodus 12:1-49

Golden Text:—Christ our passover is sacrificed for us.—1 Corinthians 5:7.

Moses' efforts to free Israel from Egyptian bondage was met by having their burdens increased. In judgment upon Pharaoh and Egypt for this wickedness, one plague after another was sent, till the destroying angel slew the first-born of man and beast among the Egyptians and thus Pharaoh's stubborn will was broken.

I. The Passover Instituted (vv. 1-23).

1. The Date (v. 2).

With the institution of the Passover came a change in the order of time. The common year was rolling on as usual, but with reference to God's chosen people the order was interrupted and everything was made to date from this event. The time of one's salvation is the real beginning of time and life for the one redeemed. Life's interest are determined in their relation to this transcendent experience.

2. The Lamb Set Apart (vv. 3-5).

This lamb must be a male without blemish, indicating that it must be both representative and perfect.

3. The Lamb Was Killed by the Whole Congregation (v. 6).

This shows that it was not for the individual only, but for the entire assembly. The setting apart of the lamb was not sufficient. It must be killed, for "without the shedding of blood there is no remission of sins."

4. The Blood of the Slain Lamb Was to Be Placed Upon the Sideposts and Lintels of the Door (v. 7).

When the destroying angel passed through the land he passed over the houses where the doorposts were sprinkled with blood (v. 23). This blood was the evidence that a substitute had been offered for them. They could rest absolutely secure because the matter had been settled according to divine arrangement. The blood on the posts and lintels was the ground of peace. They served unleavened bread in connection with it, but the bread was for the inside of the house for sustenance and enjoyment and not outside for protection.

5. Israel Feeding Upon the Lamb (vv. 8-10).

This denotes fellowship. Judgment preceded feasting. The lamb roasted signified the action of fire in God's judgment at the cross. The head, the legs and purturance thereof show that in the substitutionary sacrifice the understanding, the walk and all that pertains thereto were involved. This shows that the atonement of Jesus Christ involved His obedience to law as well as His suffer-

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ing in the stead of His own. The eating of unleavened bread signifies that no sin is connected with or allowed in fellowship with Christ. Leaven signifies corruption (1 Cor. 5:7, 8). The Israelites did not put away leaven to be saved from the destroying angel, but being saved because under the shadow of the blood, they put away leaven, that is, evil, in order to have fellowship with their Redeemer. The bitter herbs connected with this feast suggests the bitterness of Christ's sufferings. His sufferings were not merely or mainly physical, but moral and spiritual. Only the sinless Saviour could suffer or have a realization of the contact with sin and the separation from the holy God. Something of this anguish we perceive in the awful cry from the cross, "My God, my God, why hast thou forsaken me?"

6. They Ate the Passover Ready for Action (v. 11).

Their loins were girded, their shoes were on their feet, and a staff in hand. The girding of the loins betokened separation from sin, and preparation and readiness for service. The feet being shod indicated their willingness and readiness to march out of Egypt. The staff in the hand indicated their nature as pilgrims leaning upon a support outside of themselves. They were to leave behind them the place of death and darkness and march to the promised land.

7. The Uncircumcised Denied Participation in the Feast (vv. 43-49). Circumcision was typical of regeneration. The significance of the requirement is that only those who have become new creatures by the power of the cross have a right to sit at the Passover feast. Only those who have been regenerated have fellowship with Christ.

II. The Significance of the Passover (vv. 24-28).

It was a memorial institution, calling to mind the deliverance of the Israelites from Egyptian bondage. It showed God's interposition on their behalf and freeing them from oppression. This was to be taught to their children from generation to generation when they came into the land.

III. The Awful Judgment (vv. 29, 30).

At midnight the Lord smote all the firstborn in the land from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in bondage, and all the firstborn of cattle. There was death that night in every home throughout Egypt where the blood was not found. A great and awful cry went up from the Egyptians for there was not a house where there was not one dead. This is typical of the coming day of God's wrath when all who are not in Christ, are not resting under the shadow of His blood, shall perish.

IV. The Great Deliverance (vv. 31-36).

So mighty was this stroke that Pharaoh called for Moses in the night and requested him to be gone with his flocks and herds. The Israelites hastily made

ready for their journey. They demanded of the Egyptians jewels of silver and gold and raiment. The word "borrow" in verse 35 means "demand" instead of the sense in which we use it today. It was just on the part of the Israelites who had served the Egyptians so long to now demand some compensation.

August 1 Deliverance at the Red Sea Exodus 14:1-31

Golden Text:—The Lord is my strength and song and he is become my salvation.—Exodus 15:2.

I. Israel in Straitened Circumstances (vv. 1-12).

1. Going Out of the Land of Egypt (13:18).

The tenth stroke from the strong hand of the Almighty made Pharaoh willing to let Israel go. The tenth turn of the screw of Omnipotence brought him to time. The Israelites went out from Egypt on their way to the promised land with a high hand. Through the land of the Philistines the journey would have been comparatively short, but God commanded them to turn from that way lest going through the land of the Philistines they would see war and desire to turn back to Egypt. The way of the wilderness was a longer route, but it had many valuable lessons for them. By this way they escaped the experiences of war which would have come to them at the hand of the Philistines, but they learned the crookedness and perverseness of their own hearts (Deut. 8:12).

2. Hemmed In (vv. 1-3).

At the Lord's direction they turned from their first course and were made to face a great difficulty. The Red Sea was before them and mountains on either side. Their way seemed to be limited except to turn back. However, they should have been encouraged because the Lord went before them by day in a pillar of cloud to lead them the way, and by night in a pillar of fire to give them light. He took not away the pillar of cloud by day, nor the pillar of fire by night (13:21, 22). Thus we see that He not only indicated unto them the right path, but walked with them in it.

3. Pursued by Pharaoh (vv. 4-12).

The stricken Egyptians had now recovered from their sorrow, and perceiving the straitened circumstances of the Israelites they interpreted this to mean that Moses was unable to lead them out of their difficulty. Therefore they went in pursuit, hoping yet to prevent them from leaving the country.

II. The Miraculous Escape of the Israelites (vv. 13-22).

Though they were in a straitened condition they had no reason to fear, for the Lord had led them there. There seems to have been a twofold object in leading them in to this particular place.

1. To Strengthen the Faith of the People.

To be delivered from such circumstances would impress upon them anew the reality of the love and power of God. The people, as usual, displayed their

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unbelief and even censured Moses for leading them out of Egypt. Moses replied to their murmurs by saying, "Fear ye not, stand still and see the salvation of the Lord." Standing still in such a trial is faith taking hold on God's promises. God said, "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." Having had his definite promise, to have prayed longer would have been unbelief. The lifting up of the rod simply served as something tangible upon which their faith could act. They were to go forward a step at a time without raising any question as to the outcome, for from the source from which came the command, came the power to obey. The presence of the Lord was adapted to their needs as they went forward. The form of His presence and help was determined by His peoples' needs. When the situation was such that the Lord's leadership was not necessary, the cloud passed to the rear and held the enemy at bay. The presence of God had a double effect, darkness and confusion to the enemy and light and guidance to His people. As they went forward the very thing which seemed their destruction became a wall of protection on either side.

2. To Lay a Snare for the Overthrow of the Egyptians.

Those who will not heed the warning judgments of God may be allowed to go to their destruction under the presumption that the Almighty is helping them.

III. The Overthrow of the Egyptians (vv. 23-27).

Having seen the Israelites go across the sea dryshod, Pharaoh and his people madly pursued them. They insanely thought that they in their unbelief could follow in the wake of God's children. The Lord looked forth from the cloud and wrought confusion among the Egyptians. He not only looked upon them but took off their chariot wheels which caused them to realize that God was fighting against them. He then directed Moses to stretch forth his rod and bring destruction upon the Egyptians. So complete was the overthrow that it is said that not one escaped.

IV. The Song of Triumph (15:1-21).

Standing on the other shore of the Red Sea they could fittingly sing the song of triumph because of their miraculous deliverance and the overwhelming defeat of the Egyptians. They attributed it all to God. All selfconsciousness and importance were left out. In a glad coming day, a similar but much larger company will sing the same song with an important addition, namely, the "Song of the Lamb" (Rev. 15:3).

Read the Mystery of the Radish on page 538.

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EXPANSION IN FRENCH INDO-CHINA

Apart from the colportage work which the British and Foreign Bible Society carries on, the Christian and Missionary Alliance is the only evangelical mission working in four of the five states comprising the great and neglected field of French Indo-China with twenty millions of benighted souls.

The report of this mission for 1925 contains much that is most encouraging. The growth of the native churches, the strong development of an Annamese corps of workers and the expansion of the field of occupation are causes for thanksgiving to God, whose blessing has rested signally upon the work of this field.

A comparison of statistics for 1916 and 1925 shows strikingly the progress which the last nine years have seen. During that comparatively short period the missionaries have increased from 5 to 34, native workers from 8 to 41, stations from 2 to 11, out-stations from 0 to 37, church members from 25 to 3,019, baptisms during the year from 18 to 1,675, native church offerings from \$20 to \$5,432.98.

During 1925 the translation of the entire Bible into Annamese was completed and is by this time off the press and ready for distribution. The mission press at Hanoi, under the care of Rev. W. C. Cadman, had its banner year in publication work. Its output for the year reached a total of 13,606,280 pages.

One fact about this needy land which will call forth special rejoicing is the good news just to hand that hampering restrictions hitherto imposed upon Protestant missions in the province of Annam, with a population of nearly 5,000,000, have recently been largely removed. Hitherto Tourane, a seaport town, has been the only place open to missionaries in Annam, but now the workers on that station will be able to extend their efforts afield as they have so long tried in vain to do.

COLPORTAGE WORK IN THE SAME FIELD

Pastor Alfred Martin of the French Protestant church, Hanoi, is also acting sub-agent for the British and Foreign Bible Society in French Indo-China. Over a vast territory and amongst people of varied race and language the gospel

has been carried in printed form by both paid and voluntary colporteurs in 1925, mainly under the direction of the Alliance missionaries in the states of Tonkin, Annam, Cochinchina and Cambodia. Altogether 409 Bibles, 3,438 Testaments, 93,232 Scripture portions and 83,544 Christian books and tracts were sold—the largest number for any year. Not a few advances have been made into new territory.

For nineteen centuries the two or three million Cambodians have waited for the Word of God. At last, during 1925, an edition of 5,000 of St. Luke's Gospel was published in Cambodian. It was soon exhausted and a new edition called for. The remaining Gospels are in process of translation. Thus many more of the 20,000,000 souls in French Indo-China have been brought for the first time into



Courtyard of Royal Palace at Phnom Penh, Capital of Cambodia

contact with the gospel, and some of these have already accepted the Saviour.

AMONG THE LEPERS OF KOREA

A letter from Dr. R. M. Wilson, senior physician in the hospital of the Southern Presbyterian Mission at Kwangju, Korea, contains many items of interest, some of them cheering and others pathetic.

The doctor writes "between the acts" while engaged in a clinic and having to stop every few moments to see some new case. In the general hospital he has with him two good Korean doctors and twenty-eight nurses and other helpers. They see 12,000 patients a year.

A leper colony is connected with this hospital, but is located a mile away in the hills. Outside its gates poor outcast lepers stand daily pleading to be admitted. They are driven from pillar to post, without home or friends, and their

common plea is to "save a dead dog." Limited funds alone prevent the admission of more of these unfortunates.

Physical Results

Formerly the leper was considered incurable and was taken into the colony to be cared for until death. But now the disease is being arrested and held in check in over three-fourths of the cases. This compels a change of policy in the work. The Korean people have become so afraid of leprosy that even the cured cases dismissed from the hospital are dreaded and shunned. These cured cases are therefore becoming a greater problem to the missionaries than the incurable ones. Some plan must be devised to give them a chance for self-support, and Dr. Wilson's aim is to establish a large farm where discharged leper patients can live and work. He appeals for help for this project.

Spiritual Results

The work for lepers here as elsewhere has been eminently fruitful from the spiritual standpoint. In the Kwangju Leper Home alone 370 have been baptized, and there are at present seven trained elders, eleven deacons and sixty Sunday-school teachers. During the past four years thirty-one lepers have received special Bible training.

TWO SAMPLES OF TRANSFORMED KOREAN LEPPERS

The first is Elder Kim, of whom Dr. Wilson writes: "He came to us eighteen years ago and, as he said, 'I expected soon to die.' He got the name 'thankful man,' for he hardly spoke a sentence without saying 'I am thankful.' He was put in a little hut near the compound before we had a leper hospital, and there he stayed for two years. He and forty-four others were the first to occupy the new plant when it was erected thirteen years ago. He proved faithful and reliable and gradually worked into the position of head man, which position he has held most creditably all these years.

"His disease was checked by treatment and his eyebrows were restored, though his fingers were too stiff to be limbered up. All who know him love faithful old Kim. We gave him a cart and he sold his bicycle and bought a pony, so now he rides over to my hospital and we talk through the window over the problems of the leper home so satisfactorily that it is very seldom necessary now for me to go out to the colony."

Another case is Moon Po Hun. "He came to us some years ago with a leprous hand. The treatment checked the

disease and soon he was busy in the church and doing what he could to make others comfortable. When dismissed as cured he went back to his village and started a little school. Then he married and set up a nice home. Mr. Preston detected his fine Bible knowledge and put him on trial as a helper and then a preacher. He did faithful work and soon built up a good church. He took the prize in all the Bible classes and developed into a fine preacher. Later Mr. McCully engaged him as evangelist in his field away down in the islands, where he is still doing fruitful work."

NEW ADVANCE IN VENEZUELA

Rev. Van V. Eddings, director of the Orinoco River Mission, writes of a month's journey which he and another missionary have recently taken from their headquarters in eastern Venezuela southward to the Orinoco River. Their destination was Ciudad Bolivar, a city of 30,000 situated 200 miles from the mouth of that mighty river.

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dug-out canoe. In Ciudad Bolivar they were warmly welcomed by a lone pioneer missionary connected with the Brethren. They returned by schooner and river steamer down the Orinoco to the British island of Trinidad at its mouth, and

Rev. Thomas Moody, veteran Baptist missionary, writes under date of April 27 from Sona Bata, Congo Belge. A mighty spiritual awakening began at this station early in 1921. Within five years 10,500 converts were baptized, and Mr.

Moody, who had just returned from a four months' visitation of his district, reports 1,000 more baptisms so far during 1926. His missionary colleague had just left for the United States, and in his absence Mr. Moody has twenty-eight churches and 250 schools to look after. He adds: "The blessing is still with us, and I ask you all to pray for us."

Rev. Joseph Flacks '13, and Rev. Arthur Fowler, formerly a missionary in Syria, sailed May 22 for Europe, together with Rev. H. L. Hellyer, director of the Christian Testimony to Jews. They constitute reinforcements for the Radost Bible School near Warsaw, of which Mr. Moses Gitlin '20 is in charge.



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thence by sea to Venezuela.

Hitherto the name of this mission seemed a misnomer, inasmuch as it had no actual work on the Orinoco. This, however, has always been its objective, and it is now Mr. Eddings' hope to open work in Ciudad Bolivar within a few months.

THE DESERT BEGINS TO BLOSSOM

Paul Rostad, '19, of the Ceylon and India General Mission, furnishes a note of victory from Madahasira, South India. That country has been known as the hardest and most barren field within the territory of the mission. But persistent and prayerful labors have at last been rewarded, and during 1925 Mr. Rostad and his colleague baptized thirty-two converts. The victory is the greater in that most of these converts are caste people, while the fact that nearly all of them are young men holds out bright promise for the future of the work.

BRIEF ITEMS

Rev. R. W. Hill, American missionary, writes from Siret in Roumania where he is conducting services in three languages—German, Roumanian, Ruthenian—among people most of whom can neither read nor write. He pleads for the Jews who comprise sixty per cent of the population of that little town of 12,000, but for whom almost nothing is done on gospel lines.

It is good to note that the missionary spirit of the late Dr. John G. Paton, famous pioneer of the New Hebrides, continues in his descendants. Two of his sons are notable leaders in the missionary enterprise of today, while four grandsons are preparing in Australia for the work of the Lord at home or abroad.

tian Testimony to Jews. They constitute reinforcements for the Radost Bible School near Warsaw, of which Mr. Moses Gitlin '20 is in charge.

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—Earl L. Holliday.

THE ESSENTIAL CHARACTERISTICS OF PRAYER

"And again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them, of my Father which is in heaven."—Matt. 18:19.

1. *Partnership*—"Two agree."
2. *Petition*—"Anything."
3. *Power*—"Shall be done."

—Elizabeth Christensen.

THOUGHTS

Psalm 139:23, 24

1. Evil Thoughts (Gen. 1:20).
2. Vain Thoughts (Ps. 119:113).
3. Good Thoughts (Ps. 48:9, 14).
4. Pure Thoughts (Phil. 4:8).
5. Holy Thoughts (Ps. 139:17).

I turn my thought to Jesus;
Think much of His love and grace;
The things of earth grow strangely dim
In the light of His glorious face.

—H. C. F., in *Life of Faith*.

Look backward—the Past teaches you.
Look forward—Life awaits you.
Look sideward—Men need you.
Look upward—God loves you!

—Clarence A. Vincent.

BLACKNESS OF

1. Sin (Lam. 4:8).
2. Sickness (Job 30:30).
3. Sorrow (Jer. 8:21).
4. Want (Lam. 5:10).
5. Service (Song of Sol. 1:5).
6. Youth (Matt. 5:36), (cf. Song of Sol. 5:11).
7. Judgment (Isa. 1:3), (Jude 13).

—S. E. H.

RECEIVE

The Christian Life is a Receiving Life.

1. Inception.

In receiving Christ by an act of the will we become the children of God (John 1:12).

2. Induement

of the Spirit in power comes through waiting upon the Lord in prayer (Acts 1:8).

3. Instruction

is received by receiving the Word of God in faith and obedience (Acts 17:11).

4. Infilling

of grace's supplies come through receiving grace upon grace in constant supply (John 1:16).

5. Identification

with Christ is constant, when we walk in Him whom we have received (Col. 2:6).

6. Inviting

Christ to come and live with us, as Martha did, we receive Him as our Lord and Guest (Luke 10:38).

7. Inducement

to pray is found in that when we truly pray we "receive of him," "whatsoever we ask" (1 John 3:22).—F. E. Marsh.

THE WORD OF GOD

I. What the Word of God is to me.

1. Seed. Then I must sow it. Luke 8:11.
2. A Sword. Then I must use it. Eph. 6:17.
3. A Hammer. Then I must strike with it. Jer. 23:29.
4. Fire. Then I must make people feel it. Jer. 23:29.
5. Unalterable. Then I must stand by it. Ps. 119:89.

II. What the Word of God accomplishes for me.

1. It enlightens me, if I wish it. Ps. 119:105.
2. It cleanses me, if I am willing to have it. Ps. 119:9.
3. It strengthens me, if I pray for it. Ps. 119:28.
4. It gives me wisdom, if I desire it. Ps. 119:104.
 - a. Do I want justification? Read Romans.
 - b. Do I want peace? " John.
 - c. Do I want holiness? " Ephesians.
 - d. Do I want satisfaction? " Hebrews.
 - e. Do I want His coming again? " Thessalonians.

5. It brings victory, if I trust for it. Rev. 12:8.

III. How the Word of God is to be treated by me.

1. I must believe it. Ps. 119:66.
2. I must trust it. Ps. 119:42.
3. I must love it. Ps. 119:47.
4. I must obey it. John 17:6.

IV. What will be the result of the Word of God on me?

1. I shall be safe. Ps. 119:117.
2. I shall be guided. Ps. 119:133.
3. I shall be praising. Ps. 119:164.
4. I shall meditate. Ps. 119:15.

How often? All day (Ps. 119:97); all night (Ps. 119:55).

—Charles Inglis.

PSALM 23

1. Every need met (vv. 1-3).
2. Every fear banished (v. 4).
3. Every longing satisfied (vv. 5, 6).

—Lloyd S. Cox.

THE POWER OF GOD IN CHRIST

Ephesians 1:19-2:6

1. Raised Him from the dead (1:19, 20).
2. Lifted Him to heaven (1:20, 21).
3. Made Him Head of the Church (1:22, 23).
4. Establishes our union with Christ (2:1-5).
5. Establishes our position in Christ (2:6).

—A. E. Beasley.

LIBERTY MAY BECOME BONDAGE

Jeremiah 34:17

Jeremiah was a patriot as well as a faithful prophet of God. He had the utmost faith in the ultimate restoration of Judah after she had suffered God's displeasure, and purchased real estate in Jerusalem, although the kingdom was about falling to pieces. The only motive that is superior to one's love to country is loyalty to God Himself.

We have in the text and context Judah's lack of faith in God and Jeremiah's message from the Lord giving rise to the charge of the text. In this charge we have three elements:

I. *An Abuse of Liberty*. Judah had secured liberty from the oppression of the Chaldeans and Egyptians, but took advantage of that liberty to oppress their brethren.

II. *The Ironic Liberty Offered*. Judah should have liberty, but it was in fact most oppressive bondage, being the natural fruitage of Judah's abuse of the liberty that God had given them.

III. *The Form of the Judgment is Two-fold*:

1. Judah was to become the victim of war, pestilence and famine.
2. The people of Judah were to be servants among all the kingdoms of the earth.

The lesson of Judah's experience and fate is one that in such a land of liberty as ours should well be taken to heart. The United States is called the land of the free and the home of the brave, and by the blessing of God that is probably more true than of any other nation. Americans have liberty, but they must not permit the rich to oppress the poor, the strong to oppress the weak, or bondage will be their fate. The nations that forget God shall be turned into hell. America is not absolutely immune from falling into deep sin incurring the judgment of God. God's people should pray earnestly that our laws should be just, our courts pure, and our officers faithful in the execution of the laws. Blessed is the land whose God is the Lord.

J. R. H.

The Readers of This Department

are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

JESUS CHRIST THE "WAY"

"I Am the Way," John 14:6

I. Christ is "The Way" to Justification

Statement: Man's failure in Eden and inability to save himself from the results of sin, alienated him from God. God began to work at once for man's salvation that man might be justified in His sight. But God is righteous and must be just. To be just in punishing sin and yet justify the sinner, a substitute must be found who is both God and man. Jesus Christ fulfilled these conditions in His life and death. Jesus Christ is now "the way" to justification for every sinner, for the law is enforced by placing our sins on Christ—God is just; and the law being satisfied, God can justify the ungodly.

1. No Man Justified in Himself. (Ps. 143:2; Rom. 3:20.)
2. No Man Justified by Good Works. (Rom. 2:13; 3:20; Gal. 2:16; 3:11; 3:24.)
3. God Justifies by His Grace. (Rom. 5:16-18; 3:24; 8:33.)
4. Conditions of Justification. Believe. Acts 13:38-39. Have Faith. (Rom. 3:25-28; Gal. 2:16; 3:11.) Confess. (Luke 18:13-14.)
5. Justification is Manifested in the Believer by—Works of Faith. James 2:21-24.

II. Christ is "The Way" to Sanctification

Statement: Sanctification contains the thought of purification by separation in dedication to God's service. The vessels in the Temple and the Temple itself

were sanctified because they were separated from like objects and buildings in dedication to God's service exclusively and thus were made pure.

The believer is sanctified by identification with Christ. This identification enables us to grow in His likeness, and is limited only by the degree of our separation from "the world, the flesh and the devil" unto Him.

Sanctification Is Threefold

1. It is Instantaneous and Finished. Past. John 17:11; 17-19; Rom. 12:1; 1 Cor. 6:11; Eph. 1:4; Heb. 10:10.
2. It is Continuous and Progressive. Present. Eph. 2:21; 5:26-27; Heb. 13:12; 1 Thess. 4:3; Eph. 5:26.
3. It is Consummated in the Future. Eph. 5:27; Col. 1:21-22; 1 Thess. 5:23; 1 Pet. 3:15, R. V.

III. Christ is "The Way" to Glorification

Statement: "Glorify" describes God only. We shall see Him in "Glory" when He comes the second time. The believer's glorification will take place then. The transfiguration was the revelation of His glory, and again at the conversion of Paul.

1. He is Glorious in His Appearance, Titus 2:13; Apparel, Isa. 63:1; Arm, Isa. 63:12; Body, Phil. 3:21; Church, Eph. 5:27; Gospel, 1 Tim. 1:11; Grace, Eph. 1:6; Head, Isa. 28:4; Holiness, Exod. 15:11; Inheritance, Eph. 1:18; Kingdom, Ps. 145:12; Name, Isa. 63:14; Power, Col. 1:11; Presence, Jude 24; Rest, Isa. 11:10; Throne,

Matt. 25:31; Voice, Isa. 30:30; Work, Ps. 111:2-3; Luke 13:17. He is Beautiful and Glorious, Isa. 4:2. The New Jerusalem is Glorious, Rev. 21:10-11.

2. The Believer Has Great Assurance of Glory: He is Predestinated to Glory, Rom. 8:30; Promised Glory, Rom. 8:17. Christ in Us is the Hope of Glory, Col. 1:27. Trial of Our Faith is Glory, 1 Pet. 1:7. Resurrection Body Will be Glorious, 1 Cor. 15:43. We Will Appear With Him in Glory, Col. 3:4. A Crown of Glory Awaits Us, 1 Pet. 5:4. We are Called Unto Eternal Glory, 1 Pet. 5:10.—James Wallace Jacobus.

SEVEN THINGS ABOUT THOSE THAT CALL UPON THE LORD

1. They shall be saved (Rom. 10:13).
2. They shall be made rich (Rom. 10:12; Prov. 10:22).
3. They shall have the Lord nigh (Ps. 145:18; James 4:8).
4. They shall be delivered in time of trouble (Ps. 50:15).
5. They shall hear from heaven (Ps. 91:15; 2 Chron. 7:14).
6. They shall have a surprise (Jer. 33:3).
7. They shall be abundantly pardoned (Isa. 55:6, 7; Ps. 103:12).

—L. J. Derk.

"It is as impossible for love to thrive without service as for a plant to grow without soil. Love feeds on what we give, not on what we get."

The Mystery of the Radish

Did you ever raise a radish? You put a small black seed into the black soil and in a little while you return to the garden and find the full-grown radish. The top is green, the body white and almost transparent, and the skin a delicate red or pink. What mysterious power reaches out and gathers from the ground the particles which give it form and size and flavor? Whose is the invisible brush that transfers to the root, growing in darkness, the hues of the summer sunset? If we were to refuse to eat anything until we could understand the mystery of its creation we would die of starvation—but mystery, it seems, never bothers us in the dining room; it is only in the church that it causes us to hesitate.

This paragraph from "The Value of an Ideal" is one of the many poniards of Mr. Bryan in a section of the book

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OPEN AIR PREACHING

What to avoid in relation to
THE WORK

Avoid conventional ideas of the work:
That it is a mere extra.
A species of advertisement.
A sphere for inferior speakers.

Conventional ideas as to methods.

THE AUDIENCE

Avoid whatever the audience cannot enter into:

Hymns which concern Christians only.
Inappropriate tunes.
Prolonged prayers.
Long readings of Scripture.
Technical terms.
Personal opinions.

THE PREACHER

Avoid whatever inspires contempt or ridicule:

Bad singing.
Vulgar forms of speech.
Pandering to vulgar taste.
Affectations of language.
Self-advertising
Bad manners.
Finishing another man's address.
Mending another man's theology.
Compliments to previous speakers.

MANAGEMENT

Avoid inducing irrelevant trains of thought:

Unnecessary matter of detail.
References to peculiarities in persons present; age, color, nationality.
References to other Christians.

Avoid all distractions to speaker or audience:

Inattention in supporters.
Discussion by rank and file.
Passing of music, etc.
Tract distribution.

What to do

CONCERNING MATTER

Have a message.

Have a message from God.

Have a message from God to your audience.

Have a message from God to your audience that is urgent.

CONCERNING METHOD

First, make it clear to your own mind.
Then make it clear to your audience:
Illustrate to make clear.

Make the matter real to your audience:
Quote instances and give parallels to make real.

Speak to persuade and to move to action.

Distinguish between sermonizing and lecturing.

Appeal to intelligence to convince.
Appeal to feeling to move to action.
Get at the work in hand.

Make progress.

Stop when finished.

CONCERNING MANNER

Speak as one having authority:

The authority of one sent.

The authority of knowledge.

The authority of urgency.

Speak as in the presence of God.

—John Galt.

"Happiness escapes the man who runs after it. It overtakes the man who tries to make others happy."

July, 1926

HOW TO TEACH THE BIBLE

There are two kinds of teachers, the informational and the inspirational; one who gives information, and one who inspires the student to find out for himself.

The person taught should be considered as to his personality and possibilities. This may be comprehended in three words—adaptation, co-operation and progression.

The person teaching must be a genuine Christian personality, sympathetic, patient, firm, nobly serious, enthusiastic; he must know his subject and its relations, human nature in general, and his pupils in particular; the fundamental principles of education; he must do—question, tell, show.

RULES

1. Teach the Bible itself, and not so much things about the Bible.

2. There should be a definite assignment of work—not too much or not too little.

3. Require definite results on the work assigned.

4. Encourage original investigation. Avoid telling anything which the student himself may discover.

5. Make a good deal of review. Do not be afraid of repetition.

6. Try concerted work. It stimulates by appealing to the ear; it is enjoyable; it rests.

7. Let there be also a preview—how to go about the next lesson assigned.

8. Study the Bible comprehensively (as a whole, by books), progressively, concentratively, constructively, cumulatively.

Remember in all study and teaching.

a. Human nature is the same everywhere. The same principles govern everybody. Hence know yourself.

b. Conscience is always on the side of right.

c. The Holy Spirit witnesses to the truth in the heart of your hearer.

d. The Word of God is living.

e. The distinguishing purpose of the Bible is to reveal God as Saviour to the world.—W. W. White.

STEPS OF FAITH

Hebrew 11

1. Abel—worshiping God.

2. Enoch—walking with God.

3. Noah—working for God.

4. Abraham—waiting for God.

5. Moses—warring for God.

—Geo. E. Griffiths.

UNIVERSITY OF CHINA DOLLAR DAY

The University of China (incorporated), independent and interdenominational, at Chen Ju, Ku, a suburb of Shanghai, China, is standing in missionary work in China for the old time faith—for the old time Bible, and against Evolution and all other forms of Modernism.

This school asks orthodox Christian American people on their Independence Day, each to give for the young Republic of China

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toward paying for a site for this school; also for needed buildings; and for the support of its work there. Remember the Day—

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NOTE—There was a delay, but 5 more volumes are expected to be out in 1926.

Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Evangelist B. S. Moore is in the midst of a gracious revival at Los Angeles, Calif. "Souls are eagerly accepting Christ in every service," he writes.

The Laymen's League of Pennsylvania has elected John Morton as its president. The statement of the league's aim is three-fold: "More religion in my home; closer friendly relations with the members of my church and my denomination; personal and group work in evangelism in my church, my denomination and my town."

Dr. Glen E. Macklem reports: "We have held a series of three campaigns at Akron, Canton and Massillon, O., under the auspices of the Salvation Army. In all the meetings there was a wonderful outflow of blessing. Many sinners were converted and the saints were built up in the faith."

Dr. James B. Ely has returned to this country after a six months evangelistic tour in India. He has visited many mission stations, and great blessing followed his work. While in India he has collected and taken a great many pictures that have been made into slides which he will use in lecturing upon the work in India.

When wind and hail ruined the tent in which the churches of Sweetwater, Tex., were holding a union revival campaign under the direction of Evangelist Will H. Hogg, the carpenters and business men of the city donated their services and completed a tabernacle in one day. The work was started at 8 a. m., and was concluded at 4 p. m. Services were held in the building that night. This tabernacle has a seating capacity of 2,500.

The Erieside Summer Bible Conference at Willoughby, O., will be held July 16-25. Some of the speakers: Dr. F. E. Marsh, Dr. P. W. Philpott, Dr. W. L. Pettingill, Rev. G. A. Mackenzie, Rev. Isaac Page, Rev. R. M. Webster, Mr. H. A. Ironside, Rev. George McNeely, Rev. C. L. Fowler, Rev. R. V. Birmingham, Dr. J. J. Ehrstein and Rev. T. H. Ballantyne. A strong staff of missionaries will be in attendance from many mission fields.

J. W. Maxwell, evangelistic singer, reports two good campaigns at Cantwell, Mo., and Edmond, Okla.

Rev. Oscar M. Jones has been holding evangelistic meetings in and around Raleigh, N. C., for the last few months. His plans for the fall and winter work center around the Cotton Mill sections.

John M. Baker has just closed a campaign at the Trinity M. E. Church, South, of Goldsboro, Md. He was assisted by the pastor, Rev. Charles R. Curtis, and a large choir. Many decisions were made for Christ.

The Evangelistic Association of New England removed May 1 from its present headquarters at 519 Tremont Temple, Boston, to the Waterman Building, opposite the City Hall, 44 School Street, Room 402.

Mr. and Mrs. C. B. Brooks, "The Singing Brooks," have been very busy all year assisting pastors in meetings. The Lord has richly blessed their efforts. They have just closed a meeting at Clarinda, Ia., and have gone to South-English, Ia.

The recent evangelistic campaign held in Summerville, Pa., in charge of the Rev. R. E. ("Bob") Johnson of Carlisle, Pa., was in many respects the most remarkable ever held in this section. More than 400 decisions for Christ were made during the meetings, which for a town of 1200 inhabitants was unusual. On a number of occasions whole families came forward to take their stand. People of the town who had been bitter enemies were reconciled and night after night, there were evidences of the mighty power of God's Spirit. One young man and his sister walked thirty-four miles through slush to attend the meetings. They were especially interested in the meetings for young people, conducted by Miss Nora L. Killian, a member of the evangelistic party, who also had charge of the meetings for women and whose helpful messages drew capacity crowds during the entire campaign. Prof. Orme, the well known gospel soloist was in charge of the choir. The ministers of Summerville were well pleased with the work of this party and declare that a marvelous victory over sin has been wrought by God through his faithful servants. Mr. Johnson and party are now holding a meeting in North Carolina.

The Harry O. Anderson Evangelistic Party held a very successful union tabernacle campaign at Missouri Valley, Ia. The town was stirred and the pastors were pleased at the mighty blessings that came through the preaching of the old gospel. From there they went to another city-wide campaign at Chariton, Ia.

Evangelist S. E. Lewis of Binghamton, N. Y., and Bernie Osterhouse of Cleveland, O., assisted Rev. W. O. Howlett in his two churches at Westkill and Lexington, N. Y. The meetings continued for the length of four weeks. Seventy decisions were made and ten were baptized before the campaign closed.

Byron J. Clark writes: "I have been very busy this last season holding meetings at Effingham, Alexander, Robinson and La Crosse, Kan., Dayton, Johnsville and Ithaca, O., and at Alva, Okla. We closed the season's work at Rockford, Ill. All the meetings have been well attended and hundreds were converted."

One hundred and twenty-nine persons united with the Cote Brilliant Presbyterian Church, St. Louis, Mo., as a result of an evangelistic campaign conducted by Dr. and Mrs. H. P. Dunlop. From St. Louis the Dunlops went to a Bible conference at a summer camp at Hollister, Mo.

A very successful evangelistic campaign was held in the Trinity Methodist Church of Los Angeles, Calif., of which Rev. Bob Shuler, "Fighting Bob," is pastor. This was the second campaign the party has held here in two years. There were many decisions and a large number of young people are going into definite Christian work as a result of the campaign. The meetings were conducted under the leadership of: Harry W. Vom Bruch, evangelist; Harry D. Clarke, song leader, and Joseph Waugh, soloist. Mr. Clarke was unable to do any solo work owing to throat trouble. He is taking a much needed rest until the first of September.

The Interdenominational Foreign Mission Association of North America Conference will be held at Stony Brook, N. Y., July 2-9. Some of the speakers: D. E. Hoste, general director, China Inland Mission; Rev. H. W. Frost, D. D., director in North America, China Inland Mission; Rev. Roland V. Birmingham, general director, Sudan Interior Mission; Robert H. Glover, M. D., F. R. G. S., Moody Bible Institute; Rev. George H. Dowkott, M. D., pastor, South Brooklyn Gospel Church; Rev. Isaac Page, China Inland Mission; Mr. Burton R. Opper, missionary, Ceylon and India General Mission; Rev. William P. Hardy, pastor, Bethany Congregational Church; Miss Amelia H. Durant, Women's Union Missionary Society, India; Mrs. Hazel B. Lynn, Women's Union Missionary Society, Japan; Mr. Walter S. Kupfer, Indian Evangelical

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THE EVANGELISTIC COMMITTEE OF NEW YORK CITY

The annual report of this committee for 1925 just issued shows that 463,760 persons attended the meetings held by it. The number of meetings held were 2,959 in 233 centers, comprising open air, shop and factory, tents, institutions, churches, hotels, boarding houses and private homes, in different parts of Manhattan, Brooklyn, Bronx, Queens and Richmond. Meetings for adults were held in several languages, but all meetings for children in the English language only. Very especial attention was given during the year to children's work, 45,083 being in actual attendance, besides many thousands reached by the Young Life Campaign meetings. The present officers are Rev. John B. Calvert, D. D., honorary president; Graham Patterson, president; Rev. John F. Carson, D. D., Rev. Edgar W. Work, D. D., Eben E. Olcott, vice-presidents; Fred E. Linder, treasurer; Rev. James Palmer, Ph. D., secretary, and William G. Pigueron, general secretary. The total receipts were \$38,665.21, with disbursements of \$38,639.41.

EXTENSION DEPARTMENT NOTES

During the month of June several members of the Extension staff are taking their annual vacation. These are Dr. J. E. Conant, Mr. W. Earl Robinson, Rev. Franklin T. Conner, Rev. C. Edward La Reau, Rev. Oscar Lowry, Rev. Elmer M. Moser, Dr. Henry Ostrom, and Miss Elinor Stafford Millar.

The Rev. George E. Guille filled two engagements during June, one at Centralia, Kan., from June 13-20, and the other at Detroit, Mich., from June 22-27.

Dr. Wm. P. White had engagements during June in Stronghurst, Ill., where he was a speaker at the Teacher Training Institute under the auspices of the Henderson County Sunday School Association, and at Sandwich, Ill., where he conducted a brief Bible conference in the Somonauk United Presbyterian Church.

SUMMER BIBLE CONFERENCES DURING THE LATE SUMMER

As mentioned in the June issue of the MONTHLY the Institute has planned a number of summer Bible conferences to be conducted during this season in some of the most attractive recreational centers of our country. Details were given in that article concerning the conferences at Lake Geneva, Wis., July 5-11; Ocean City, N. J., July 4-September 5; Hendersonville, N. C., July 25-August 8; Asheville, N. C., August 1-8; as well as the Teacher Training School and Minis-

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MISSIONS

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UNION TABERNACLE CAMPAIGNS
HARRY O. ANDERSON PARTY
(Seventh Year)

September.....Wellington, Kansas
October.....Spencer, Iowa
November.....Winfield, Kansas

terial Bible Institute at Montrose, Pa., July 12-29.

In addition to the above, other conferences which might be mentioned are Denver, Colo., August 8-15, where the speakers will be Rev. James A. Sutherland and Rev. B. B. Sutcliffe. This conference will be conducted in the First Avenue Presbyterian Church.

At Cedar Lake, Ind., August 9-15, the Institute will conduct its annual Bible conference for that point with the Rev. Franklin T. Conner and Dr. Herbert W. Bieber as the speakers. Mr. Conner is a regular member of the Extension staff at the Institute, but possibly not so well known to many of our readers as others who have been on our staff for a longer time. Since his connection with the Institute, beginning with the first of this year, he has demonstrated his ability in wielding the Sword of the Spirit, and while at Cedar Lake will speak daily on the great covenants of the Bible. Dr. Herbert W. Bieber is well known to many of our readers as a powerful Bible expositor, and the conference this year at Cedar Lake promises to be one of great interest and benefit.

The charm of the mountains leads many seeking recreation to the Rockies. One of the most delightful spots in that section of our country is Colorado Springs, Colo., a mecca for tourists. The Bible conference conducted by the Institute at Colorado Springs last summer, coupled with these physical attrac-

tions, led many Christian people to make that the point for their summer vacation. This year another similar conference with such strong and well-known speakers as Dr. Cortland Myers, Dr. Wm. P. White, Dr. R. Excell Fry, Rev. B. B. Sutcliffe, and Rev. J. A. Sutherland will be conducted from August 15-29.

One of the first points at which the Institute ever conducted a Bible conference was in Eagles Mere, Pa., and this season that will be the closing point for the summer conferences. The speakers will be Dr. F. B. Meyer, the well-known Bible teacher from England; Pastor Dolman, of Wandsbek, Germany, for many years a Keswick conference speaker; Dr. James M. Gray, President of the Institute, and also some local laymen.

A summer conference bulletin illustrating these different points may be secured by writing to the Extension Department of the Institute. Detailed programs are being prepared for many of the individual conferences and will be gladly sent on request.

FUTURE ENGAGEMENTS

Below are given the engagements with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson—September, Wellington, Kans.; October, Spencer, Ia.; January, Placencia, Ky. C. B. Brooks—May 30-June 20, South English, Ia. Dr. and Mrs. Arthur H. Carter—June 14-18, Omaha, Neb.; July 12, Minneapolis, Minn.

Byron J. Clark—July 28-Aug. 5, Enid, Okla.; Kansas City, Kans.

Colegrove-Loes Party—June, Davison, Mich.; July-August, Detroit, Mich.

Dr. T. C. Crume Party—June 14-July 4, Mt. Vernon, Ky.; July 5-Aug. 1, Kingsport, Tenn.; Sept. 13-Oct. 3, Rogersville, Tenn.; Oct. 4-24, Knoxville, Tenn.; Oct. 25-Nov. 14, Maryville, Tenn.

H. P. and Mrs. Dunlop—Sept. 1-15, Shelbyville, Mo. Will Hogg Party—June, Snyder, Tex.; July, Floydada, Tex.; August, Seashore Divinity School, Biloxi, Miss.; September, Ranger, Tex.

Mr. and Mrs. Paul Hutchens—June, Alma Center, Wis.; July, Fischer, Ill.; August, De Soto, Wis.; October, Merrillan, Wis.

P. H. Kady—June 27-July 25, Yale, Mich.; Aug. 16-29, Gull Lake, Mich.; Sept. 5-Oct. 3, Munith, Mich.; October-November, Gregory, Mich.

Oscar Lowry—July 4-11, Coopersport, Minn.; July 12-18, Detroit, Mich.; July 25-Aug. 10, Hendersonville, N. C.; Sept. 12-Oct. 10, Alma, Neb.; Nov. 21-Dec. 19, Lincoln, Kan.

Sara C. Palmer—Nov. 21-Dec. 12, Moosic, Pa.

Rayburn-McKee Party—May 23-June 21, Horton, Kan.

E. G. Sawyer Party—June 6-27, Beaver Valley, Pa.

Gipsy Smith, Jr.—June, Holly Springs, Miss.

John R. Snyder—July, Accident, Md.; August, Williamsburg, Pa.; September, Elmdale, Mich.; October, Woodland, Mich.; November-December, Wichita, Sabetha and Ottawa, Kan.

The Albert Turkington Party—June 6-30, Swanton, O.

C. R. L. Vawter Party—August, Giltner, Neb.; September, Taylor, Tex.

The Vinaroffs—June 17-July 11, Astoria, Ill.; July 28-Aug. 8, Stoutsville, O.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Bible School Park (N. Y.) Bible Conference, July 22-August 1.

Cedar Falls (Ia.) Bible Conference, Aug. 1-8, 1926.

Central Pa. Bible Conference, Lakemont Park (near Altoona), July 31-Aug. 8.

Dixon (Ill.) Bible Conference, Aug. 8-15, 1926.

Erieside (Willoughby), Ohio Conferences for 1926:

Girls and Women's Bible Institute, July 2-11.

General Bible Conference, July 16-25.

Gull Lake (Mich.) Bible Conference, July 3-Aug. 15, 1926.

Interdenominational Foreign Mission Association of North America. (Fourth Annual Conference), Stony Brook, N. Y., July 2-9, 1926.

International Federation of Christian Workers Convention—Bible Conference, Sulphur Springs, Ark., June 27-July 11, 1926.

Keswick (Eng.) Bible Convention, July 17-25, 1926.

Lake Odessa (Mich.) Bible Conference, July 2-11.

Lake Orion (Mich.) Bible Conference, July 18-25, 1926.

Montrose (Pa.) Conferences for 1926:

Sunday School Workers, July 12-18.

Ministerial Institute, July 19-29.

General Bible Conference, July 30-Aug. 8.

Prophetic Conference, Aug. 9-15.

Moody Bible Institute Conferences thus far announced for 1926:

Ocean City (N. J.), July 4-Sept. 5.

Lake Geneva (Wis.), July 5-11.

Montrose (Pa.):

Teacher Training School, July 12-18.

Ministerial Institute, July 19-29.

Hendersonville (N. C.), July 25-Aug. 8.

Asheville (N. C.), Aug. 1-8.

Denver (Colo.), Aug. 8-15.

Cedar Lake (Ind.), Aug. 9-15.

Colorado Springs (Colo.), Aug. 15-29.

Eagles Mere (Pa.), Aug. 29-Sept. 5.

Northfield (Mass.) Summer Conferences for 1926:

Young Women's Conference, June 24-July 2.

Women's Interdenominational Home Mission Conference, July 6-13.

Conference for Women's Foreign Missionary Societies, July 13-21.

Conference of Religious Education, July 22-31.

General Conference of Christian Workers, July 31-Aug. 16.

Massachusetts Christian Endeavor Institute, Aug. 16-23.

Paradise Encampment and Bible Conference, Paradise, Calif., June 27-July 11.

Stony Brook (N. Y.) Summer Conferences for 1926:

Missionary Conference, July 2-9.

Young People's Conference, July 10-19.

Ministers' Conference, July 24-30.

Evangelical Conference, July 31-Aug. 6.

German Baptist Young People's and S. S. Worker's Union, Aug. 7-14.

Conference for the Study of Sacred Prophecy, Aug. 14-21.

Bible Conference, Aug. 22-29.

Victorious Life Testimony Conferences:

Keswick, N. J., June 26-July 2, First Annual

Students' Conference.

Victorious Life Conference, July 10-18.

Victorious Life Conference, July 24-Aug. 1.

Victorious Life Conference, Aug. 21-29.

Linwood Park, O., Aug. 9-15.

Winona Lake (Ind.) gatherings for season of 1926:

School of Theology, July 15-Aug. 12.

World-wide School of Missions, Aug. 3-11.

Summer School of Sacred Music, Aug. 9-29.

Bible Conference, Aug. 13-22.

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Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North LaSalle Street, Chicago

Ex-Governor B. F. Carroll's booklet entitled *Evolution an Unproven Theory*, reviewed in our May issue, can be had from the author, 307 Croker Bldg., Des Moines, Ia., or from the Book Stall, 115 Fulton St., New York, for 35 cents, postpaid.

The Keswick Week.

W. P. Blessing Company, 208 S. Wabash Avenue, Chicago, are the American agents for Marshall Brothers, of London, for the sale of this work, a review of which appeared in the June issue of the MONTHLY, but the book was not then on sale. It can now be procured in paper, \$1.75; cloth, \$2.50.

The Golden Parable, by David James Burrell.

Dr. Burrell is recognized as one of our greatest American preachers, but he is equally eminent as a writer, and out of the treasury of his long and marvelous ministry he has drawn many excellent books. The parable of the prodigal son affords him material for twelve simple, forceful and practical addresses.

159 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25.

C. H. B.

The Great Delusion, by Commander S. G. Reddie, R. D., R. N. D.

The author of this booklet holds that the delusion mentioned by the apostle Paul and occurring at the end of the present age is the League of Nations, upon which so many have been pinning their faith as the agency that will preserve the lasting peace of this world. The author presents some strong arguments to show that this dependence will be only another broken reed.

54 pages. 7x4¾ inches. Marshall Brothers, Ltd., London. 1/-.

G. S.

The Local Church, by Frederick A. Agar.

Dr. Agar has written many helpful books upon church organization and methods, and is generally regarded as an authority upon this subject in the denomination to which he belongs. His latest book will furnish inspiration as well as information as to the importance, strength and weakness of the church, and the large possibilities of its usefulness under a well organized program. The questions provided in the appendix suggest the adaptability of this book as a text for class study.

86 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.00.

C. H. B.

Phil Tyler's Opportunity, by Frederick E. Burnham.

This is a very good story teaching fine lessons. The chapters are short and snappy. This book should be put into the hands of children, especially boys.

124 pages. 7½x5¼ inches. The Bible Institute Colportage Association, Chicago. Paper, 25 cents; cloth, 75 cents.

J. H. R.

The Lost Treasure of Umdilla, by Annie M. Barnes.

An account of how an American boy and girl accompanied their father, who was a missionary secretary and a former missionary, on a visit to the Belgian Congo. A spirited tale of African adventure, full of interest for young people, and with the missionary appeal effectively woven in.

224 pages. 7¼x4¾ inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

R. H. G.

The Problem of Spiritism, by P. W. Thompson, M. A.

In common with *Modern Spiritism* by Dr. Schofield, the well known British writer, this little book is written from the Christian point of view by an experienced author of sound faith but cautious spirit. While recognizing that mediums have been constantly discovered in the commission of fraud, yet, as he says in the preface, he "has been driven to the conclusion that some residuum of fact remains. Whether such fact is likely to prove of much benefit to mankind it is the endeavor of this small work to determine."

105 pages. 7½x5 inches. Marshall Brothers, London and Edinburgh. 3/6.

J. R. R.

Simple Bible Course—Primary Grade, For Daily Vacation Bible Schools, by Mrs. Laura M. Adams.

Simple Bible Course—Junior Grade, by Mrs. Laura M. Adams and James McConaughy.

These manuals will supply the demand for an inexpensive interdenominational course for Daily Vacation Bible Schools that are limited in numbers and facilities. Each course contains twenty Bible stories with suggestions for memory work and Bible drills. The program is arranged for ten three hour sessions with a lesson from both the Old and New Testaments, though it is possible for the teacher to make the same material cover a longer period. At a small additional expense a teacher's manual is provided which gives many helpful suggestions and illustrations to complete the Bible program laid out in the courses.

52 pages. 6¾x4¾ inches. American Sunday School Union, Philadelphia. Paper, 40 cents.

C. H. B.

Islam and Its Need, by Dr. W. Norman Leak, M. A.

A very much condensed but accurate and informing booklet on Mohammedanism, its history, present distribution, beliefs and practices, and of Christian missionary contact with and method of approach to Islam. Dr. Zwemer in his introduction, styles it a treatise on Mohammedanism "in tabloid form." A very helpful pamphlet for busy people.

42 pages. 8½x5½ inches. Marshall Brothers, London, England. 6d.

R. H. G.

In the Form of a Servant, by Frank H. Ballard, M.A.

Here we have portrayed Jesus Christ as a mere man—the super-man indeed, but no attempt is made to deal with the supernatural in Christ. Yet the latter is recognized. The author seeks to reproduce Jesus in His environment—for example, in home and school and carpenter shop, and later as the Teacher of Teachers, the great Physician, the Man of Sorrows.

204 pages. 6½x4¾ inches. George H. Doran Company, New York. \$1.25.

G. S.

The Holy Spirit in the Gospels, by Rev. J. Ritchie Smith, D.D., professor of Homiletics in Princeton Theological Seminary; author of *The Teaching of the Gospel of John; The Wall and the Gates*, etc.

This is a great book and must represent years of patient labor. It is reassuring to faith to learn of such a volume on the Holy Spirit by so careful and sound a scholar as Dr. J. Ritchie Smith. He begins his work with a study of the Holy Spirit in the Old Testament, which is additionally reassuring, testifying as it does to the unity and divinity of the whole Bible as the church has always believed and taught. There is no Modernism in this volume and within its sphere it is a strong bulwark against the assaults of that apostasy.

Coming to the Gospels, Dr. Smith deals first with the Holy Spirit in the life of Jesus and then in the teaching of Jesus, in the latter case giving the larger space naturally to the fourth Gospel. It is a disappointment to us not to be able to give an extended review of the book at this time, but we must not fail to say that it is far beyond an ordinary treatise on the momentous theme of which it treats. Its index for example, takes cognizance of no less than 250 authors and subjects which are referred to or examined in greater or less detail, and the same is true of at least 1500 texts of Scripture in more than fifty books of the Bible. The only corresponding work with which we can compare it is the exhaustive treatise of the Puritan divine, John Owen, and we feel amply justified in saying that no minister, theological professor or earnest Bible student, if he knew of the book, would wish to be without it in his library.

394 pages. 7½x5¼ inches. The Macmillan Company, New York and Chicago.

J. M. G.

The Key to the Kingdom, by James Reid, M.A.

They who are familiar with what the Bible teaches about the kingdom will be disappointed in the title. The secondary title, *Studies in the Beatitudes*, is the real title. As such, the book is rich in interpretation and suggestion, written in an attractive, readable style.

217 pages. 6½x4¾ inches. George H. Doran Company, New York. \$1.25. G. S.

The Guests of God, by Prof. George Jackson, D.D.

Under this suggestive title Dr. Jackson gives us a series of most helpful communion talks which were originally given to the staff and students in Didsbury College Chapel. They would be equally welcome to any body of Christians. They are messages of fellowship with Christ as we anticipate sitting with Him at His table as His guests.

174 pages. 6½x4¾ inches. George H. Doran Company, New York. \$1.25. G. S.

Our Father, by Anthony C. Deane, M. A.

This study of the Lord's Prayer is not a repetition of the many expositions already given, but possesses a freshness all its own. With great skill and reference he unfolds the meaning of the words themselves, presenting a clarifying helpful study. While we do not fully endorse all that is said about "Thy kingdom come," we admire the author's broad and generous treatment of the subject. But we heartily commend the book as a whole. More and more we are impressed with the inexhaustibleness of the words of Jesus.

159 pages. 6½x4¾ inches. George H. Doran Company, New York. \$1.25. G. S.

Modern Missions in Mexico, by W. Reginald Wheeler, Dwight H. Day, and James B. Rodgers.

Modern Missions on the Spanish Main, by W. Reginald Wheeler and Webster E. Browning.

These companion books are the outcome of visits made in 1922-23 to the Presbyterian missions in Mexico, Colombia and Venezuela by commissioners appointed by the Board of that denomination. Not only do they give a vivid and interesting account of six months of extended journeying among the mission stations of these three republics, but they also furnish first-hand a large amount of accurate and important data concerning conditions and needs in those lands. The fact that the latter of the two volumes is the only book as yet published which deals with the Protestant movement in the little known countries of Colombia and Venezuela, and that the former is the only book of the same kind concerning Mexico which has been published within the last nine years, makes both volumes valuable additions to missionary literature.

291 and 334 pages. 7¼x4¾ inches. Westminster Press, Philadelphia. \$2.50 each.

R. H. G.

And the Villages Thereof, by M. E. Boaz.

Fifteen vivid pen pictures of the experiences of a lady missionary itinerant among the villagers of China. The reader is introduced in a most realistic way to all sorts of people, as well as customs and conditions, of inland China. The book possesses literary charm and spiritual tone. It is illustrated by twelve good full page photographs.

173 pages. 7½x5 inches. Morgan & Scott Ltd., London, England. 3/6. R. H. G.

The Singers of Judah's Hills, by Charles Arthur Boyd.

This is a devotional book of great value. Some eighteen Psalms are selected, connected with which, as the foreword expresses it, there is a series of loosely related story settings. Such a book would be a treasure in the chamber of an invalid or aged person, or, indeed, any one who can sing with men who sang on Judah's hills long ago.

157 pages. 7½x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$1.25. J. H. R.

Effective Training, by Henry W. Frost, D. D.

This is the second book on prayer which the home director of the China Inland Mission has written. Dr. Frost has a keenly analytical mind, is a devout and careful Bible student, and is pre-eminently a man of prayer. From an author of such qualities we should expect an enlightening and practically helpful book, and that is just the kind of book Dr. Frost has written. He goes to the root of things in his definition and analysis of prayer and his citation of prayer principles and conditions. His occasional illustrations of answered prayer, drawn from his own experience and that of other well-known saints, are happily chosen and stimulating.

162 pages. 7...x4... inches. Sunday School Times Company, Philadelphia, \$1.25. R. H. G.

Psychological Foundations of Religious Education, by Walter Albion Squires.

The writer has prepared many excellent books upon religious education in which he has wisely avoided any reference to the controversy that exists between the orthodox and modern schools. In this work, however, he gives his attention to the present trend of religious psychology and clearly distinguishes between the mechanistic biological psychology which destroys the validity of Scripture, and the purposive psychology which recognizes the moral and spiritual factors in personality and is in harmony with the teachings of Scripture. Many who have recognized the place of psychology in religious education will appreciate this clear distinction which will enable religious teachers to pursue this study without falling into the pits of Modernism.

153 pages. 7¼x5 inches. Westminster Press, Philadelphia. \$1.25.

C. H. B.

Christian Ethics, or The Science of Christian Living, by Hervin U. Roop, Ph.D., LL.D., L.H.D.

Against a historical and psychological background the author deals with the great principles which uncover the sources of character and shows how they issue in conduct in the multiform human relationships of our modern social order. Dr. Roop has done his work well. The subject matter is presented in a unified and natural order, which suits it admirably for use in schools and colleges, and is sufficiently inspirational to come within the range of the general reader of serious bent. A short list of available books is given at the end of each lesson. Moreover, a questionnaire following each chapter will be appreciated by the teacher.

399 pages. 8¼x5¾ inches. Fleming H. Revell Company, Chicago and New York. \$3.00. J. R. R.

Evangelistic Sermons, a New Volume of Gospel Messages, by Rev. J. C. Massee, D. D.

The pastor of Tremont Temple, Boston, says in his foreword: "This volume is but the heart-throb of a city pastor in a downtown church whose spring of joy in the experience of soul-winning has been a perennial and artesian flow." Thus has the author epitomized his book. Caught in the meshes of his ten sermons there is indeed an exuberant gladness, sound doctrine, pat illustration, and a sure understanding of the devious ways of the human heart. Moral earnestness keeps pace with his keen discernment, flaming out ever and anon in pungent utterance until he reaches the pitch of eloquence, for the exhilarating wine of this southern preacher drips often from the point of his gifted pen.

182 pages. 7½x5½ inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

J. R. R.

God's Dynamite, or Changing a World by Prayer, by P. H. J. Lerrigo, M. D.

This book, prepared by one of the secretaries of the American Baptist Foreign Mission Society as a mission study text, is an attempt to show in brief compass the part which prayer has played in the development of the foreign fields of that society. The stories of eight stations in different fields are sketched, and such high spots are included as the turn of the tide in the "Lone Star Mission" among the Telugus of India and the "Pentecost on the Congo" at Henry Richards' station of Banza Manteke. One cannot read these thrilling accounts of past missionary achievement without being impressed with the fact that faithful adherence by the missionaries to the old gospel and the evangelistic method was in every case a vital factor along with believing prayer. If the record of the divine blessing and pentecost results is to continue it must be through the maintenance not of one but of both these factors.

184 pages. 7¾x5¼ inches. The Judson Press, Philadelphia. 75 cents.

R. H. G.

Moody Bible Institute Monthly

The Threshold, by Rev. Henry Howard.

These "Studies in the First Psalm" are rugged and inspiring, just what we should have expected from this well known author and preacher. We know of nothing better. These studies are superlative.

154 pages. 7½x5 inches. George H. Doran Company, New York. \$1.50.

G. S.

Christ Within, by Gerald B. Winrod. This small volume consists of three lectures: "Christ Within," "The Mark of the Beast" and "The Curse and Cure of Modernism." They are of a popular character and do not pretend to enter into a full discussion of the subjects announced, especially the latter two. They will stir their readers to investigate a field that is very rich at the present time.

141 pages. 7½x5¼ inches. The Wichita Publication Center, Wichita, Kan. \$1.25.

J. H. R.

Week Day Religious Education, by Rev. Foster U. Giff, D.D.

The superintendent of instruction at the Lutheran Deaconess Motherhouse and Training School has provided a simple and concise summary of the Week Day Church School. Aside from stressing the importance of week day religious education, and illustrating the various types of schools now in existence, he gives special attention to the program and curriculum. The last division of the book is devoted to the Daily Vacation Bible School.

96 pages. 7¾x5 inches. United Lutheran Publication House, Philadelphia. 65 cents.

C. H. B.

The Unknown Bible, by Conrad Henry Moehlman.

Such a title arouses our curiosity, but is inaccurate. It deals chiefly with facts about the formation of the Bible. As such it is valuable, but the spirit in which the investigation is pursued is modernistic. For example, verbal inspiration is misunderstood and ridiculed, and the Bible is in no real sense a divine revelation but a "monument to religious experience," simply a record of the upward struggles of the soul towards God. The reading of the book does not enhance one's regard for the Bible. Indeed the intent would seem to be the very opposite.

271 pages. 7½x5 inches. George H. Doran Company, New York. \$2.00.

G. S.

Moody the Evangelist, a Character Sketch with Original Sayings, by Joseph B. Bowles.

It has been sometime since a life of D. L. Moody or anything about him in book or pamphlet form has appeared, and it is most fortunate that this brochure appears just now. The sketch is timely, is most interestingly prepared, and follows quite logically No. 38 of the *Evangel Booklets*, published by the Bible Institute Colportage Association, and containing two sermons by Mr. Moody.

July, 1926

The writer of No. 38 will be pleased to have the sketch of the preacher of the sermons. More than one-half of the pamphlet is given up to "Shots that Went home," brief excerpts from Mr. Moody's sermons and experience.

32 pages. 7½x5 inches. Bible Institute Colportage Association, Chicago. 10 cents.

J. H. R.

History of the Hebrew Commonwealth, by Albert Edward Bailey, A. M. and Charles Foster Kent, Ph. D., Litt. D.

This book gives a number of very valuable and interesting facts with illustrations and maps, which make it worth reading, but we are at a loss to see the reason why the authors are putting forth so much labor and ingenuity in attempting to secularize sacred history, nor do we think they are justified in their judgment with regard to certain heroes of the Bible where it goes against the Bible estimate of their character and work.

396 pages. 7½x5 inches. Charles Scribner's Sons, New York, Chicago and Boston. \$2.00.

S. B.

From Sunday Morning to Saturday Night, by Eleanor Vellacott Wood.

"This little book is for you, dear girl friend. You with your lovely girl ways, and your sweet winsomeness, standing at the very brink of womanhood with all of life's fruitful years before you. It is for you."

The doors of the various chambers of the humble home are opened wide for the heavenly Visitant, and as He enters in He throws a heavenly light upon the ordinary tasks of the home, transfiguring them into service divine,—and that every day of the week. This is a very attractive and readable little book.

218 pages. 8x5½ inches. Oliphants, Ltd., London and Edinburgh. 3/6.

S. B.

Prophecies of Daniel and Revelation, by Keith L. Brooks.

These studies cover the book of Revelation and chapters 2, 7, 9, 11 and 12 of Daniel. The author does not aim to give an exhaustive or even extensive commentary, but merely to present the main prophetic lessons. The exposition, if it can be called such, is put in the form of questions and answers, a device which will make the volume of great value to Bible classes. Many Scripture references serve as a guide to the diligent student in seeking a correct interpretation. The book will prove very suggestive and helpful, even to those who may be unable to agree with all of its conclusions.

113 pages. 7x5 inches. Keith L. Brooks, 2003 Addison Way, Los Angeles, Calif. 65 cents.

J. E. J.

The Wonderful Names of Our Wonderful Lord, by T. C. Horton and Charles E. Hurlburt.

A peculiar interest attaches to this book because of the names and records of the authors. The title page tells us that both have joined the "Emeritus" class of laborers. T. C. Horton, the man who made the "Fisherman's Club" fa-

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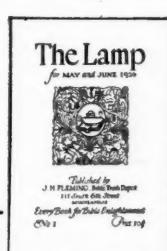
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mous and out of whose vision came the Los Angeles Bible Institute, now hears the honorable title of superintendent emeritus of the Institute. Charles E. Hurlburt, intimate friend of Mr. Horton for two score years, a veteran missionary in Africa and a well-known Bible teacher, is general director emeritus of the Africa Inland Mission. Both are still abundant in labors and have apparently lost none of their old time strength and fervor.

In this volume they give 365 texts which contain or suggest a title of the Lord, with a brief comment on each. It is not a commentary, nor a text-book on Christology, but is rather designed for use in daily devotional reading. It presents, as it were, a composite picture of the Lord Jesus Christ, painted by two veterans of the cross who have known His marvelous saving grace and who now, because they are on the homestretch, seem to have caught a wondrous foregleam of the coming glory.

191 pages. 7x5 inches. Biola Book Room, Los Angeles. \$1.50.

J. E. J.

The Program and Working Philosophy of Jesus Christ, by George Eayrs, Ph. D.

Dr. Eayrs finds the program and philosophy of Jesus Christ set forth in the Nazareth synagogue sermon; in other words, he believes that Jesus brings to sorrowing humanity through the gospel hope and wealth for the poor; healing and health, liberty, light and knowledge, jubilee gladness, comfort for the mourner "beauty for eye and ear and character." He has no uncertainty about the gospel of Christ, which he says includes "what He did for man; what He does in them by His Holy Spirit; what He was as their Example and Leader. He died for us that we might be forgiven of our sins; and He makes our inward life anew by the Holy Spirit who lives in us." Dr. Eayrs believes that Christ has a plan for every life, and that as that plan is accepted by and wrought out in an increasing number there will come that physical, moral and spiritual regeneration of society which will issue in a

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golden era. He is very optimistic as he thinks of the rapid enlargement of the church and the great increase in Christian activities.

The premillenarian, while not objecting to the statements concerning the gospel or the responsibility of the church, will nevertheless have a bit of disappointment. He will notice that the author says that he takes the liberty to quote the whole of the passage in Isaiah and not only the portion which Jesus, according to the evangelist, read in the synagogue. Dr. Eayrs thinks that perhaps Jesus read the whole passage. There is, however, one significant omission; there is no reference to the clause—"And the day of judgment of our God." The golden era described by Isaiah and Jesus will surely come, but the question is, Will it appear before or after "the day of judgment?"

159 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25.

J. E. J.

Our Lord's Earthly Life, by Rev. David Smith, M.A., D.D.

The author of *The Days of His Flesh* has here given us another notable volume upon the life of Jesus. In these days of attack upon the Gospel records and of doubt concerning the claims of the writers of the New Testament, it is refreshing to read a book by one whose scholarship is unquestioned even by the modern liberals and rationalists. We are pleased to see that this professor of New Testament criticism and interpretation in the Presbyterian College of Belfast is a staunch defender of the virgin birth, the deity, the sinlessness, the miracles, the atonement, and the bodily resurrection of our Lord. The book is charmingly written. We commend it, however, with reservation. Certain debatable questions seem to us to be settled with too great a degree of assurance; for example, the date of the birth of Jesus is assigned to August without recognition of any other month as being possible. We do not say this is the wrong month, but other New Testament chronologists have thought differently. We note also certain modernistic tendencies. For example, the accounts of the resurrection of Christ are said to abound in inconsistencies and contradictions. Instead of endeavoring to reconcile them our gifted author explains their presence by the assertion that Matthew's Gospel as we have it is "an amplification by a later hand"; that since none of the Synoptists had witnessed the manifestations of the risen Lord (which is pure assumption) "when they told their story, they had nothing to go upon but the common report." This fact accounts for their inharmoniousness. However, the author believes that Luke and John speak with greater authority than Matthew and Mark, and that the fact of the bodily resurrection of our Lord was never doubted by the primitive church.

500 pages. 8x5¾ inches. George H. Doran Company, New York. \$3.00. G. S.

What is Faith? by Professor J. Gresham Machen, D.D.

When a second reading of a book is enforced there is one of two things true, at the first reading there was a failure to grasp the meaning of the book, or its contents were so delightful and helpful that a second reading was for soul satisfaction. The latter was the case with the reviewer here.

The question is exceedingly simple, and the entire book is given to its answer. Professor Machen deplores the intellectual decadence of the day both in religious and secular education. He blames this partly on modern pedagogy which he believes goes hand in hand with ignorance. He believes that the absence of doctrinal teaching and preaching is one of the causes of ignorance. The time was when reason sat upon her throne, but now pragmatism, the usurper, occupies the throne, pragmatism the most bottomless scheme which could possibly be conceived.

Theology is the setting forth of facts upon which experience is based. It is as much a science as chemistry, and as chemistry it is capable of defense. The modern depression in theology results logically in most complete skepticism. Modern teachers are alleging that the liberalism of tomorrow may be the orthodoxy of tomorrow and will give way to a new liberalism. Thus the thinking person is kept in constant uncertainty and reaches no ultimate truth.

In answering the question which constitutes the title of the book, Professor Machen insists that the doctrinal preaching of a former generation was far more practical than the so-called practical preaching of today. It takes the Bible as a whole as the supreme text-book on faith and will not be satisfied with anything short of the Bible's answer to the question, What is faith?

Faith in God, the title of the first part of the book, is simply theism; that is, it is belief that the universe was created and is now upheld by a personal Being upon whom it is dependent, but who is not dependent upon it. In the light

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**THE MOFFATT TRANSLATION
OF THE OLD TESTAMENT**

A Review (judged fair and kindly), by Leander S. Keyser, D. D.

A timely pamphlet, in view of present-day promotion of the "Moffatt Bible." 10c; doz., \$1.00; 100, \$7.50.

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Moody Bible Institute Monthly

of the threat of atheism, Professor Machen is wise in insisting on faith in God. Faith in Christ is inevitable, and logically constitutes the next subject considered, and the New Testament from beginning to end calls for it. He warns against the sophistry of the teaching that faith in Christ is directly personal and does not deal with His teaching, but all faith is based on knowledge of certain facts. There is a gospel about Jesus and a gospel of Jesus, but who can give the gospel of Jesus unless he knows the gospel about Jesus? Who is He? The One who thought it not robbery to be equal with God, He who is the image of the invisible God, He who was the Word and was with God in the beginning. Such a Christ is more than "almost" God. We may be sure that nothing can separate us from the love of Christ.

Faith is not satisfaction as to some rigidly scientific investigation of truth, nor is it the office of faith to display the beauty of Christ and His teachings, nor is it a desire for companionship, nor the ultimate finding of an ideal, but it grows out of a real need for protection from the wrath of a righteous God. Faith according to the gospel, sees in Christ, as He is offered to us in the gospel, the only way of right acceptance as our substitute.

Professor Machen hesitates to press what may be called the minimum of doctrinal requirement in order that a man may be saved, in this respect not agreeing with former President Patton of Princeton, to whom his book is dedicated, who believed that it consisted in the belief in the deity of Jesus Christ as a minimum. Professor Machen's hesitation may be fully justified, and he thinks it should be more difficult for persons to get into the membership of our churches, and courses in catechetical instruction should be a requirement to that end. He believes that salvation by faith has two sides, justification and new birth. The former is forensic and the latter vital. To the objection that justification by faith shows that it depends upon man's acting, Professor Machen insists that the act of faith is nothing more than a mere receiving. The thing accomplished by faith is simply the establishment of contact with the object of faith. It is not the faith, but the object of the faith that saves men.

The epistle to the Galatians is the magna charta of Christian liberty, as Martin Luther found. There was contrast in that epistle, but it was contrast between law of any kind and the absolutely free grace of God. In the expression, "the law killeth, but the Spirit makes alive," reference is to the Spirit of God and not to the spirit of man who is considering the law. Professor Machen finds no difficulty in the epistle of James in connection with the discussion of faith and works, for in Galatians Paul is speaking of the works of the law, while James is speaking of the works such as Abraham's sacrifice of Isaac. Works seem to be the thing aimed at without any concern as to what kind of work it is. If men make the dirt fly they secure the psychological benefit of faith as work,

but faith always works by love. Man is saved by faith in order that he may love, and this love is the work.

Faith has to do with hope. "It is the substance of things hoped for, the evidence of things not seen." By these words the events of the future are made certain, so certain that they are as if they had already taken place. Faith is connected with hope which makes heaven and hell real. The Christian lives by hope, and this brings heaven in. This is not selfishness, it is the highest and noblest thought of man because it involves not self enjoyment, but the glory of God.

263 pages. 7½x5¼ inches. Macmillan Company, New York. \$1.75.

J. H. R.

BOOKS RECEIVED

George H. Doran Company, New York.
"The Threshold—Studies in the First Psalm," by Rev. Henry Howard. Cloth, 154 pages, \$1.50.

"Studies in the Forgiveness of Sins," by Jesse R. Kellems, D.D., LL.D., S.T.D. Cloth, 224 pages, \$2.

"Thinking Through," by Alva Martin Kerr, D.D. Cloth, 125 pages, \$1.25.

"Building Sermons with Symphonic Themes," by William L. Stidger, D.D. Cloth, 273 pages, \$2.

"Private Prayers," by A. B. Macaulay, D.D. Cloth, 98 pages, \$1.

"In the Palace of Amuhia," by Florence Willingham Pickard. Cloth, 219 pages.

Westminster Press, Philadelphia.

"Learning God's Way," by Carolyn Dudley. Cloth, 156 pages, \$1.75.

"Stories from the Great Library," by Arthur Henry Limouze. Cloth, 143 pages, \$1.50.

"Modern Missions in Chile and Brazil," by W. Reginald Wheeler, Robert Gardner McGregor, Maria McIlvaine Gilmore, Ann Townsend Reid and Robert E. Speer. Cloth, 434 pages, \$2.50.

"Material for Leaders of Girls in Presbyterian Church, U. S. A." Paper, 75 pages, 40 cents.

"The Deacon and the Office," by Harry Pringle Ford. Paper, 27 pages, 25 cents.

Fleming H. Revell Company, Chicago and New York.

"Why I Believe in Jesus," by Edward Leigh Pell. Cloth, 19½ pages, \$1.50.

"The Local Church—Its Present and Future," by Frederick A. Agar. Cloth, 86 pages, \$1.

"Crowds of Souls," by Clinton Wunder. Cloth 183 pages, \$1.50.

"The Virgin Birth," by F. P. Ramsay, Ph.D. Cloth, 111 pages, \$1.25.

Bible Institute Colportage Association, Chicago.

"Christ Supreme," by Arthur H. Carter. Cloth, 83 pages, 75 cents; art stock covers, 30 cents.

"Moody the Evangelist," by Joseph B. Bowles. Paper, 31 pages, 10 cents.

Biola Book Room, Los Angeles.

"The Modern Triangle—Evolution, Philosophy and Criticism," by S. J. Bole. Cloth, 230 pages, \$1.50.

United Lutheran Publication House, Philadelphia.

"Between God and Man," by Andrew George Voight, D.D., LL.D. Cloth, 257 pages, \$2.

"Week Day Religious Education," by Foster U. Gift, D.D. Cloth, 96 pages, 65 cents.

Lutheran Bible Institute, St. Paul, Minn.

"The Revelation of Jesus Christ," by Samuel M. Miller. Paper, 97 pages.

Lutheran Literary Board, Burlington, Iowa.

"A System of General Ethics," by Leander S. Keyser, A.M., D.D. Cloth, 316 pages, \$1.75.

Oxford University Press, New York.

"The Apocrypha in the Revised Version." Cloth, 80 cents.

Gospel Trumpet Company, Anderson, Indiana.

"The Menace of Mormonism," by A. F. Gray. Cloth, 128 pages, 75 cents.

Academy Press, New York.

"The Church Problem in Mexico," Paper, 31 pages.

Charles Scribner's Sons, New York.

"The Missionary Idea in Life and Religion," by J. F. McFadyen, M.A., D.D. Cloth, 178 pages, \$1.50.

Social Science Publishers, New York.

"In Hoc Ligno," by Jacob O. Bilder, LL.B. Cloth, 283 pages.

James Watson & Company, 618 Sherman St., Chicago.

"The Secret Rapture Delusion and Snare," by Richard Hayes McCartney. Paper, 103 pages.

F. A. Davis Company, 1914 Cherry St., Philadelphia.

"Strength of Religion as Shown by Science," by Charles E. deM. Sajous, M.D., Sc.D., LL.D. Cloth, 252 pages.

Seeley, Service & Company, London.

"What Does the Second Advent Mean?" by Ernest Baker. Paper, 41 pages, 1-.



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DR. GRAY HONORED

At the last annual meeting of the American Tract Society held on May 5, 1926, Dr. Gray was elected a vice-president.

MISS DANCY ELECTED TO THE FACULTY

Miss Elizabeth Dancy, who has been serving for two terms as an instructor in English, has been elected a member of the Faculty. The February issue of the *MONTHLY* spoke of her as a graduate of Taylor University and as having taken two years' work at Radcliffe College, Harvard University. Miss Dancy has had experience also in evangelistic work and as a pastor's assistant.

RESIGNATION OF MR. BEARSE

T. L. Bearse, while a member of our Music Faculty, has been carrying on a course of study at the American Conservatory which has won for him the degree of Bachelor of Music. His desire being to devote another year to further study and piano practice, he has resigned his position in the Institute dating from the close of the present term. In his letter to the trustees, he says:

"I am truly grateful to God for having had the privilege of teaching in this dear place. I thank God for the way He has been pleased to bless my ministry to my pupils. I count myself happy to be an alumnus of a school with such a blessed and holy influence in this world of need."

Mr. Bearse's resignation will be accepted with regret, but with the hope and expectation that his year of further study will be a great advantage to him in the service of our Lord. J. M. G.

SIR LEON LEVISON

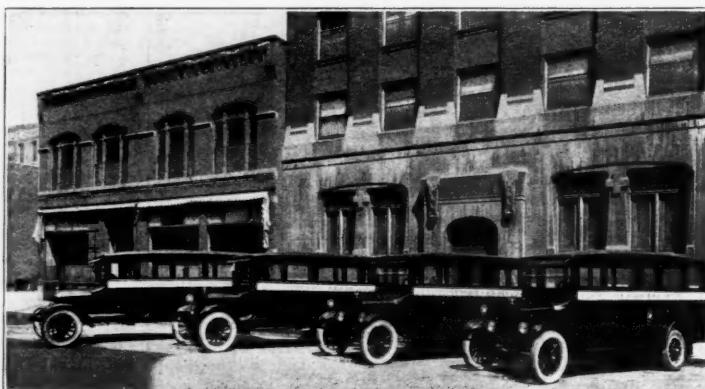
Sir Leon, president of the World's Hebrew Christian Alliance, was a guest of the Institute in May, and addressed the Faculty and students on "The Jewish Passover."

He was born in Galilee in a rabbinical home. He became a Christian through reading Christian literature and associating with men like Alexander Whyte of St. George's, Edinburgh, and others. For many years he was active as a Jewish missionary in Edinburgh with great success. During the war he threw him-

self into war relief work and collected one and one-fourth million dollars for the war sufferers. He was also confidential advisor to the British cabinet on matters connected with the Near East. After the signing of the armistice he received knighthood for invaluable services to the British Empire. He has been in this country as a guest of the American committee of the International Hebrew Alliance. He sailed June 5 for the continent of Europe on a special mission to investigate the condition of Hebrew Christendom in Europe including Soviet Russia.

THE NEW GOSPEL AUTOS

On May 12, a dedication service for the gospel autos was held in the open air opposite the original building of the Institute, 153 Institute Place. The students assembled around a little platform which held a Towner organ. Mr. Bittikofer led



The Moody Bible Institute Gospel Autos

in one or two gospel songs, Dr. Fitzwater offered prayer and Dr. Gray gave a short address. He said that last year the students of the Institute conducted or aided in conducting more than 60,000 religious meetings. They dealt personally with some 90,000 individuals on the subject of their personal salvation, and reported more than 7,000 conversions to Christ. Besides this they made free distribution of some 900,000 tracts and copies of the Gospels. A good proportion of this work was done and these results obtained in connection with the open air work.

He further said that we are getting this new equipment for our open air work in this city at a time when it was never more needed, for crime and lawlessness may be said to have reached their peak. If they may be referred to as a tree, then it should be kept in mind that we are not attacking crime and lawlessness at the top but laying our axe at its root. That root is sin. And our weapons are not carnal, but

those which are mighty through God to the breaking down of strongholds.

He believed that the authorities of Chicago would be back of the students and back of our Practical Work Department and give us every proper encouragement in the prosecution of our gospel work. But even should the authorities fail, God is with us.

SCHAFFER MEMORIAL FUND

To the Friends of John Randall Schaffer: The students of the Institute are establishing a fund to be used in loans to accepted students in order to bring them to the Institute.

Such a fund would not only forward the work of our beloved former Superintendent of Men but also result in the training of more men and women for the Master's service.

The student committee desires to extend to other students the privilege of joining with them in this remembrance.

Please mail contributions to the J. R. Schaffer Memorial Fund, Mr. E. E. Hair, treasurer, 153 Institute Place.

THE DALLAS QUARTET

The Institute was favored the morning of May 26, by the presence of the quartet of the Evangelical Theological College, at Dallas, Tex. The quartet is composed of John Mitchell, George Fisher, Clarence Mason and John Berg. The college recently closed its year's work, and the quartet will spend some two months traveling in the North and East. Mr. Mitchell spoke briefly at the morning devotions from Philippians 2: 12-16.

SUMMER TERM OPENING

A reception to the new students of the Day and Evening Schools was given by the Faculty, at 7 P. M., May 6, in the Emma Dryer Room.

The program in the auditorium, including both instrumental and vocal music, was under the direction of Prof. George S. Schuler, of the Music Faculty. Extracts from a letter written by Dr. Gray reported the conference in the Fifth Avenue Presbyterian Church, New York City, to be very promising, with large attendance and much interest.

Dean Fitzwater addressed the new students. He welcomed them to the fellowship that has lasted in the Institute through forty years. He also welcomed them to the family life, in which there is to be mutual forbearance and co-operation, and also to the Christian training school, the West Point of Christian service, where it is expected that prompt obedience will be realized, where there

will be testing as to fitness for service, and where the spirit of loyalty and patriotism is manifested.

At the conclusion of the address refreshments were served in Keith Hall.

PREACHERS WIN DEBATE

A debate which marked an epoch in the Institute year of 1925-26 was held in Keith Hall Monday evening, June 7. The question debated was, "Resolved, that it is easier to do Christian work today than it was fifty years ago." The senior class, taking the affirmative, was represented by Kenneth Rogers and Earl Hair; the Pastors Course, taking the negative, was represented by Harry Miller and Ronald Kratz. Each speaker was given ten minutes for the opening address and five minutes for rebuttal. Dr. Ralston presided, Mr. Birnbaum, Mrs. Storrs and Mr. Bearse acted as judges, and David Harris and Harry Stahlman as time keepers. Harry Weidner directed the music and Miss Ruth Lilly sang two solos very acceptably. The verdict was unanimously in favor of the negative.

REPORT OF THE JEWISH MISSIONS COURSE AT THE MOODY BIBLE INSTITUTE

April, 1925, to April, 1926

There has been sickness among the students during the year, and four have dropped out, for only a short time, I hope. The work is strenuous, and that, together with the necessity of earning their way is more than some of them can stand. On the other hand four students have joined during the year. One is a young lady who is a native of Chicago, another a young man from Poland, the third from London, and the fourth from Canada. Others have sent in their applications, and I hope the Lord will finally lead them to take up the work.

Two of our young Hebrew Christian students have been promised help from the Church of England Missions to Jews, better known as the L. J. S. This is the parent society of Jewish missions in the world, founded more than a hundred and twenty years ago, and is the sponsor of many efforts of Jewish evangelization which have since sprung up. It carries on its work in four continents, and if we can supply the right workers, the whole Jewish mission field will be open to us. Recently appeals have also come to our young people from the Christian Testimony to Israel to go out into Poland. As a result three are now praying that the

Lord will open the way for them into that work.

Some changes had to be made in the curriculum during the last year, and further changes may be necessary in order to give the best training for the students we have and during the limited time we can give it. Several Gentile young people have joined the classes, and they show signs of great promise for future usefulness in the Lord's service among Israel.—Solomon Birnbaum in *The Hebrew Christian Alliance Quarterly*.

GLEANINGS FROM THE BULLETIN OF AUGUST '23 CLASS

Christine L. Thor, Eagle Bend, Minn., recently sent out the class letter which records 7 on foreign mission fields, 12 in city and other missions, 12 in pastoral work, 1 in evangelistic work, 2 in secretarial work, 8 in special Christian service, not classified, and 4 pursuing further studies.

is hoping that a door will yet be opened for her to enter.

Kenneth S. Wuest '24, has had a blessed year teaching at the Brookes Bible Institute, St. Louis. His pen also has been fruitful in the religious press.

C. Upham '04, is pastor of the St. Andrew's Presbyterian Church, Merriton, Ont. He asks our prayers for a great outpouring of the Holy Spirit to bring conviction of sin and a conversion of souls.

H. G. Hamilton '09, is pastor of the First Church, Austin, Minn.

Frank R. Dudley '15, is now pastor of the First Presbyterian Church of El Dorado, Ark. After graduation, his first pastorate was at Azusa, Calif. During the war he was sent to Honolulu, Hawaiian Islands, as director of religious work, there being some eighteen thousand soldiers of various nationalities at that point. His ministry was partly through an interpreter among the Chinese, Japanese, Koreans and Filipinos. After the

war he became pastor of the First Presbyterian Church of Tupelo, Miss., for four years. He went to El Dorado in October, 1923.

He says that his study at the Institute has meant more to him than he can ever tell. For several years he tried to get away from a call to definite Christian work to such an extent that he began to doubt many of the things of the Christian religion. After he came to the Institute he found himself and God's will for him. The knowledge of the

Bible that he gained at the Institute has been invaluable to him as a pastor.

El Dorado is a city of thirty thousand inhabitants offering a fine field for an active minister, and Mr. Dudley is meeting with eminent success.

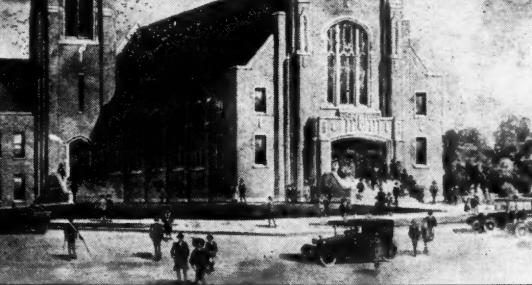
Lena DeLange '22, with a mountaineer teacher, has organized a school at Tyner, Ky. Fifty children now attend the school. At present two more teachers are needed to carry on this work.

Charles Pell Carr '24, is field representative for Davis Childs' Shelter, Charleston, W. Va.

Agnes Houston '23, sailed recently from Belgium for Africa under the Mid African Board.

Toward Loraine '20, recently received his master of theology degree from the Southwestern Baptist Theological Seminary, Seminary Hill, Tex.

Edward W. Von Busch '20, is now pastor of the First Presbyterian Church, Downers Grove, Ill.



First Presbyterian Church, El Dorado, Ark.

VOLUNTEERS FOR MISSIONS

Georgiana Marshall '24, Colcord, W. Va., writes to Dr. Glover of a meeting held March 29 at the close of a school for missions. Four girls and one young man said they were willing to go anywhere, either in this or foreign lands. At the close of the message on Paul's two confessions by Miss Marshall the student volunteers gave testimonies, and three young women and two young men offered themselves for missionary service. The young people of Colcord are thankful for the prayers that have been offered for them at the Institute.

STUDENTS OF OTHER DAYS

Lucy E. Steele '22, recently received her master's degree from the University of Washington (D. C.). Her thesis was "The Philosophy of the Finality of the Christian Religion." She writes that "the depths of the riches" were never seen so definite as through this study." Miss Steel has been delayed in going to China owing to the deficit in her church, but she

Eric L. A. Hill '20, is pastor of the Central Baptist Church, Canton, O. Mr. Hill was recently graduated from the Northern Baptist Seminary, Chicago.

George M. Bell '24, is in charge of the West Fauquier Circuit, Virginia, in the Baltimore Conference of the Methodist Church, South, where he has charge of four churches. His address is Waterloo, Va.

George Wuest '21, was recently ordained to the ministry by the Presbytery of Chippewa, Synod of Wisconsin. Mr. Guest is now serving three Presbyterian churches at Chetek, Bass Lake and Island Lake.

W. H. Dail '25, is pastor of the Methodist church at Petros, Tenn., a small mining town in the Cumberland mountains. Mrs. Dail is also a graduate of 1925. Mr. Dail writes: "We praise God for our training at the Institute and for the opportunity of service. Your prayers in our behalf will be appreciated."

H. H. Savage '11, is pastor of the First Baptist Church, Pontiac, Mich. He writes: "We are broadcasting our regular Sunday morning services, 10 a. m., eastern standard time over WJR, the Jewett Radio Corporation. This is the second most powerful commercial station in the United States, and is thus giving this church a marvelous opportunity to preach the gospel of the cross." Albert Allen Ketchum '14, is assistant pastor and musical director.

David Reese-Jones '16, is now pastor of the First Presbyterian Church of Anadarko, Okla.

Edna Broyles '19, is now home on furlough from India after six years of work. Her address is Route 7, Box 4, Sedalia, Mo.

Donald G. Davis '24, is at the head of the Band Department of the San Marcos Baptist Academy and Musical Director and Assistant Pastor of the First Baptist Church of San Marcos, which has a membership of fourteen hundred.

Robert I. Thompson '25, recently sailed for South Africa via Scotland to take up missionary work in Cape Colony.

Miss Erma Miller '23, expects to sail for Japan in September to engage in evangelistic work in connection with the Seino Mission, Ogaki, Japan.

Ernest W. Anderson '23, is pastor of the Swedish Mission Church, Scranton, Kan., and is happy in his work.

Louis J. Yelanjian '20, recently received his B.D. degree from the Union Theological Seminary, Richmond, Va. He is now serving two Southern Presbyterian churches at Springville and Attalla, Ala.



After a sojourn of two years in Los Angeles, Calif., Mr. Charles Wirth, "our old chef" whom many of the former students will remember, has returned to the Institute. Mr. Wirth first came to work for the Institute in April, 1913.

A group of outgoing students and others to Nigeria, W. Africa, under the Sudan Interior Mission, taken on board the steamship Adda: Esther Gladstone '23, Amanda Kruse '24, Mary Haas '25, Lillian Ketshaw, Edith Howell, Inga O. Otteson '24, Frances F. Mulder '25, Drusilla Fortier '25, Nellie Tooley, John S. Nicholson, C. N. Nelson, and Wm. H. Collins '25.



Janet Houston '14, is matron of the Christian Home, for children, Johnstown, Pa.

B. J. Adcock '14, Hastings, Mich., is planning a trip to the old country this summer to visit his friends and relatives in the neighborhood of Norwich, England.

John W. Bradbury '14, pastor of

Bales Baptist Church, Kansas City, Mo., returns thanks for answered prayer in the raising of the \$75,000 indebtedness on his church on Easter Sunday. He now asks prayer for a great revival and an addition of souls this year.

H. S. Crossan '18, has completed a five years pastorate at the Baptist church in Royersford, Pa. The church has grown from eighty-six members to one hundred and forty-one and the Sunday-school has tripled. Eight persons were baptized on Palm Sunday and eleven were received into the church on Easter. There are two sections of the B. Y. P. U., in the church, and the juniors attend the Sunday evening service in a group.

There have been no evangelistic meetings, the pastor being his own evangelist. The church building has been repaired and a \$10,000 parsonage provided, more than half of which has been paid for. The pastor's salary was recently increased.

THE BALTIMORE AND WASHINGTON BANQUETS

May 26, the evening before the General Assembly of the Presbyterian church convened in Baltimore, a banquet was given by the Institute to former Moody Bible Institute students, delegates to the convention, local alumni, and a few special guests of the Institute. Among the distinguished guests present were Dr. John Timothy Stone, Dr. Robert Dick Wilson, Dr. Howard Kelly and Dr. John McNeil. Following the banquet at the Emerson Hotel, Mr. H. Coleman Crowell exhibited the motion pictures which show the life of the Institute as it is today.

The following morning Prof. Grant Stroh and Mr. Crowell proceeded to Washington to meet the alumni who were in attendance upon the Northern Baptist Convention. The banquet here was held in the Evangeline Hotel.

Both of these meetings were considered well worth while and their success was due largely to the hearty cooperation of Rev. Wilbur M. Smith, pastor of the Lafayette Square Presbyterian Church of Baltimore, and of Ralph Harold R. Smith and Mrs. Smith, who are in charge of the Salvation Army Hotel for women in Washington.

A wire from the students assembled at the Northern Baptist Convention expressing thanks for banquet and happy evening provided by the Institute says: "We are all happy in the faith once delivered to the saints and praising God for the way He is leading the Institute forward."

REUNION

Gilbert H. Peter and Mrs. Peter (Hanna Mae King '15), entertained in their home during the Southern Baptist Convention recently held in Houston, Tex., W. Plunket Martin '15, musical director and assistant pastor, St. Charles Avenue Baptist Church, New Orleans, La.; F. Clyde Helms '14, pastor, Shandon Baptist Church, Columbia, S. C.; L. H. Miller '16, pastor, First Baptist Church, Blackville, S. C., and C. S. Cadwallader '16, student and teacher, Baylor University, Waco, Tex.

THE D. L. MOODY FELLOWSHIP OF SOUTHERN CALIFORNIA

The fourteenth annual reunion of this fellowship was held at the Bible Institute of Los Angeles, April 15. Dinner was served at 6:30 P. M., under the direction of Mr. Haavind. The postprandial exercises were held in the Fishermen's Club room, Ralph Atkinson presiding. Telegrams of greeting were sent to Dr. J. M. Gray and Dr. R. A. Torrey, and letters to Miss Emily Strong, Miss Charlotte Cary, Rev. Howard W. Pope, and Mr. and Mrs. A. F. Gaylord. "An around the circle" testimony meeting was held, each person being called upon to speak. Rev. H. G. Birchby, although not a Moody man, acting as press representative, gave most interesting reminiscences of Mr. Moody reaching back to the '70s. Among the interesting incidents of the evening was a picture of some of the outstanding men of the past shown by President Atkinson, including such men as Charles M. Alexander, W. W. Newell, Ralph Atkinson, Henry Openshaw, Benjamin Platt, H. W. Stough, Clarence Stevens, Alexander Shoop, Briton Corlies. Harry Clarke told of his conversion while a student at the Moody Bible Institute, where he had gone for the sole purpose of training his voice.

The following officers were elected for the coming year: president, Dr. Robert A. Hadden; vice-president, Rev. John A. Hubbard; secretary-treasurer, Millard S. Cairns.

Among those present were: Rev. Ralph Atkinson '94, Rev. John '96, and Mrs. Hunter '05, Rev. John A. '97, and Mrs. Hubbard, Harry D. '19, and Mrs. Clarke '17, Mr. and Mrs. Julius Haavind, Esther Ruch '94, Mrs. Willis A. Luce (nee Fannie Abbott) '94, Mrs. E. C. White (nee Elva McMillan) '05, M. Melinda Waring '10, Frank '18, and Mrs. Fanta '18, Mrs. W. H. Day '95, Mr. and Mrs. Fiddler, Mr. and Mrs. C. W. Kimble (nee Miss Searle), Mrs. Lona Van Valkenburg Openshaw '96, Belle L. Benley '94, Esther M. Woodford, Herbert '14, and Mrs. Tovey, Dr. M. B. Byrd, Dr. John Wallace Welsh, Mr. R. A. '10, and Mrs. Weld '10, Rev. and Mrs. H. G. Birchby, R. Pointer, Dr. Robert L. '95, and Mrs. Evans '95, Nellie C. Rice, Dr. R. A. '94, and Mrs. Hadden, Rev. Harry Vom Bruch '14, Ruth Emerson '25, Luella Skinner '00, Millard S. '17, and Mrs. Cairns '17, Mrs. M. H. Gerry, Maurice M. Johnson '19, Blanche R. Randall, B. Estella Zimmerman '09.

BORN

To Fred '12, and Mrs. Layfield, a daughter Ann, March 7, Chattanooga, Tenn.

To L. S. '22 and Mrs. Johnson (Esther M. Bergman '22), a son, Lloyd Daniel, March 5, Karawa, Congo Belge.

To Dent and Mrs. Lackey (Zelda Hillis '23), a daughter, Zelda Theodora, May 23, Oklahoma City, Okla.

To J. C. '22, and Mrs. Musser, a son, May 10, Plymouth, Ind.

To Robert S. '22, and Mrs. Hoy (Alice T. Klanderude '22), a daughter, Madeleine Bertha, May 6, France.

DIED

Owen J. Hughes '00, March 10, Liverpool, England.

FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named from May 1 to 31, 1926, inclusive:

Africa Book Fund: To 3 points in Africa: 15 Colportage Library books.

Alaska Book Fund: To 1 point in Alaska: 24 Colportage Library books, 15 Evangel Booklets, 25 Pocket Treasurys.

Army and Navy Book Fund: To 2 points in 3 states: 125 Colportage Library Books, 50 Emphasized Gospels, 176 Evangel Booklets, 100 Pocket Treasurys, 25 Testaments, 300 tracts.

General Mission Fields Book Fund: To 3 points in 3 countries: 39 Colportage Library books, 38 Evangel Booklets, 35 Pocket Treasurys, 125 tracts.

Hospital Book Fund: To 56 points in 29 states and 1 point in Canada: 2398 Colportage Library books, 225 Emphasized Gospels, 2,662 Evangel Booklets, 3,505 Pocket Treasurys, 800 tracts.

India Book Fund: To 2 points in India: 75 Colportage Library books, 45 Evangel Booklets, 15 Pocket Treasurys.

Latin-American Book Fund: To 3 points in 3 states, and 10 points in foreign countries: 639 Colportage Library books, 661 Evangel Booklets.

Lumber Camp Book Fund: To 1 point in 1 state: 90 Colportage Library books, 200 Emphasized Gospels, 150 Evangel Booklets, 200 Pocket Treasurys.

Mountain Book Fund: To 23 points in 5 states: 637 Colportage Library books, 70 Emphasized Gospels, 483 Evangel Booklets, 350 Pocket Treasurys, 30 Testaments, 25 tracts.

Pioneer Book Fund: To 17 points in 13 states and 5 points in Canada: 1,059 Colportage Library books, 208 Emphasized Gospels, 872 Evangel Booklets, 666 Pocket Treasurys, 925 tracts.

Prison Book Fund: To 45 points in 32 states, and 1 point in Canada, 3,753 Colportage Library books, 110 Emphasized Gospels, 3,689 Evangel Booklets, 4,373 Pocket Treasurys, 25 Testaments, 405 tracts.

Seamen's Book Fund: To 4 points in 3 states and 2 points in 2 foreign countries: 121 Colportage Library books, 199 Evangel Booklets, 125 Pocket Treasurys, 5,100 tracts.

The total amount of literature sent on the above Book Funds during May is as follows: To 149 points in 42 states, 1 point in Alaska, 6 points in Canada and 15 points in foreign countries: 8,975 Colportage Library books, 863 Emphasized Gospels, 8,990 Evangel Booklets, 9,384 Pocket Treasurys, 80 Testaments, 7,680 tracts.

MR. MOODY'S BOOK FUNDS

Administered by The Bible Institute Colportage Association of Chicago.

The following contributions have been received from May 1 to 31, 1926, inclusive:

Army and Navy Book Fund: 1 contribution, \$5.00; **Free Tract Fund:** 6 contributions, \$2.77; **Hospital Book Fund:** 16 contributions, \$109.30; **India Book Fund:** 1 Contribution, \$5.00; **Latin-American Book Fund:** 9 contributions, \$71.05; **Lumber Camp Book Fund:** 4 contributions \$18.00; **Mountain Book Fund:** 19 Contributions, \$96.63; **Pioneer Book Fund:** 9 contributions, \$53.50; **Prison Book Fund:** 389 Contributions, \$1,873.53.

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